

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XIV, No. 15 }
WHOLE No. 354 }

JANUARY 22, 1916

{ PRICE, 10 CENTS
{ \$3.00 A YEAR

CHRONICLE

The War: Bulletin, Jan. 11, p. m.-Jan. 18, a. m.
—Montenegro—The Capture of Mt. Lovcen.
Canada: Recruiting. Germany: Looking Forward. Great Britain: Labor and Conscription. Ireland: Retrenchment and Home Rule. Mexico: Americans Massacred. Spain: The Cortez; Bigotry Rebuked.....337-340

TOPICS OF INTEREST

Self-Realization—Our Harvest of Foes—"Mankind in the Making"—Holland in Wartime—Catholic Landmarks of St. Paul and Minneapolis341-347

COMMUNICATIONS

Mr. George's "Ecumenical Council"—The Celt in Politics—Woman Suffrage—Systematic Hymnals—Rational Athletics—International Aid...347-349

EDITORIALS

The Ohio Lesson—The True Cause at Last—For All But Mexico—The Noblest Benefaction—The Real Issue—Examens After Reading....350-352

LITERATURE

XVIII—Charles Lamb.

REVIEWS: Isabel of Castile—What May I Hope?

Aladore—Michael Freeburn Gavin—Sermons—The Shepherd of My Soul—Modern Austria—Leerboek der Algemeene Geschiedenis—Leerboek der Neredlandsche Geschiedenis—Hellenic Civilization.

BOOKS AND AUTHORS: The Catholic Mind for January 22—"The Beloved Physician"—"Know Your

Own Mind"—"One Way of Love"—Ireland—"Als die Zeit erfüllt war"—"P. Martin von Cochem."

BOOKS RECEIVED352-356

EDUCATION

Raffia Schools.....357, 358

SOCIOLOGY

The New Parole System.....358, 359

NOTE AND COMMENT

True Charity—The Necessity of Film Censorship—Help Needed by the Bureau of Catholic Indian Missions—Superstitious Chain Prayers—A Catholic Employment Bureau—A Citizen Soldier—The Church in the United States...359, 360

CHRONICLE

The War.—The only event of importance on the western front has been the capture early in the week by the Germans of some of the positions of the French in Champagne. These positions have been

*Bulletin, Jan. 11,
p. m.-Jan. 18, a. m.*

partially recovered by the French. In Bukowina the Austrians still hold Czernowitz, but have been violently attacked at Rarancze and Toparoutz. In eastern Galicia, the Russian offensive after a slight abatement has been resumed with great vigor, but has had no other result than heavy losses sustained and admitted by the Austrians. Vienna, however, claims that the Russian losses have been far greater. In the Trentino and along the Isonzo neither side has had any marked success. Rumors have been active with regard to the beginning of a drive against Salonica by the Central Powers, but official reports are silent on the matter. In Mesopotamia the British forces are still surrounded by the Turks at the partially fortified town of Kut-el-Amara, but will probably be relieved before long, for the British relief party that is marching up the Tigris is reported to have defeated the Turkish forces at Orah, and has advanced to within six miles of the besieged army. At the same time a large Russian army has been fighting its way down from the north and has captured Kengavar.

Montenegro has surrendered unconditionally to Austria. At the capitulation, the Austrians were attacking the Montenegrins according to a common plan from three sides. On the east, where the rapid progress made immediately after the occupation of Serbia had been succeeded for some time by comparative inactivity, the Austrians had driven the Montenegrins from the River Lim and so had straightened out their line; while fur-

ther south near Berane they had opened the way to an invasion from the southeast. The Austrian movement from the north, which came to a standstill after the victory of the Austrians at Foca, was again under way, Austrian troops having crossed the Herzegovina-Montenegro boundry south of Antovac.

The most important part of the Austrian campaign against Montenegro, and at the same time the event that precipitated the final surrender was the vigorous attack

The Capture of Mt. Lovcen

from the west. Under cover of heavy artillery fire, directed against Mt. Lovcen from warships at Cattaro and from batteries on Mt. Czermatz, the Austrians, after three days of hard fighting, captured the Gibraltar of the Adriatic, as Mt. Lovcen is called. This success was followed by the capture of Grahovo and by the seizure of the Montenegrin capital, Cetinje, which the Montenegrins evacuated, to save it from destruction. The Montenegrins, hopelessly outnumbered, could do nothing but retreat into Albania, where they could expect only a dubious welcome. Accordingly they proposed the discussion of terms of peace. Austria demanded their unconditional surrender as a preliminary. Montenegro submitted, and peace negotiations have begun.

Canada.—The Canadian Ministry have decided that the voluntary army of the Dominion is to be increased to a maximum of five hundred thousand men. Mgr.

Recruiting

Bruchési of Montreal, has recently spoken of "the solemn obligation placed upon all Canadians of taking part in the struggle. Great Britain was unprepared for the war, and this one fact is abundant proof that she had no thought of provoking war. But unprepared as she was, she at once sprang to the rescue of France and

Belgium. For us French-Canadians, the proudest duty is to cooperate to the maximum of money and men. This is an obligation which we owe the country that has given us liberty." From the beginning of the war, Canada has nobly borne her share of the burden, and no great difficulty is anticipated, either in recruiting or equipping the new volunteer army.

Germany.—Services in two of Berlin's churches, the Catholic Church of St. Hedwig, and the Protestant Cathedral, served as preparation for the opening of the new Prussian Diet, January 13.

Looking Forward The remarkable characteristic of the speech read from the throne by the Imperial Chancellor was its insistence upon the coming days of peace. "We march toward the turning of the road, sure of victory," he said. "With peace will come new life for Germany." Old wounds are to be healed and a new spirit of mutual understanding and confidence will spring up, bringing with it a new era. Even the presentation of a bill increasing the income tax was explained as demanded by the necessities of peace; an enormous additional sum being needed for the rehabilitation of East Prussia and for the completion of the network of Prussia's railroads. The renewed Germany, as it would be after the conclusion of the war, was thus described by the Chancellor:

A new race is growing up, surrounded by war's experiences. All able-bodied men are united in faithful comradeship until death for the defense of the State and the nation. The present spirit of mutual understanding and trust will continue to make itself felt also in time of peace. This spirit will pervade our institutions and will find strong expression in our public administration, in our legislation and in organizing the representation of the people in legislative bodies.

The attempt of Germany's enemies to demoralize the nation by cutting it off from the transatlantic world had failed, he said. The agriculture of the country is sufficient to assure the necessary sustenance. Its industry and trade can produce whatever is required for defense. "These maintain the millions of workers who have remained at home and they maintain our economic life in spite of war." To explain the apparent discrepancy between the Chancellor's words and certain newspaper utterances quoted in our journals it is remarked that while on the one hand the possibility of reducing Germany by starvation is placed out of all question, on the other, there are undoubted hardships, at times of a serious nature, which the shortage of many kinds of food is actually imposing upon the people. "The spirit of sacrifice and determination alone," the Chancellor said, "gives strength to our nation to carry this war through victoriously." The increased income tax will mainly affect the rich. The increases affecting incomes of \$25,000 and more will be 100 per cent, and for lesser incomes will fall as low as 8 per cent.

Great Britain.—Sir John Simon finds himself a leader without followers, the Irish opposition is withdrawn, the

Labor Party has been conciliated, and the Conscription

Labor and Conscription

Bill on its second reading was approved by an increased majority. This is, in brief, the progress of the policy of limited conscription in Great Britain. Yet it cannot be said that the labor element has been completely pacified. At a consultation with the Premier, the Executive Committee of the Labor Party asked some guarantee that the Bill should not be regarded as the first step toward industrial conscription, and on Mr. Asquith's pledge that the measure would not be used for this purpose, three Labor members of the Cabinet withdrew, for the time at least, their resignations. Moreover, there is some reason to believe that the rank and file of labor are not in perfect accord with the Executive Committee. The Labor Congress, held in the week of January 12, rejected the Government's plans, and the South Wales Miners' Conference protested against the Bill by a vote of 211 to 35. The chief objection more recently alleged by the labor leaders is, that conscription may easily lead to some form of compulsion, such as that employed by France a few years ago, when the Government mobilized the railroad strikers as soldiers and compelled them to return to work. But for all these objections, it now seems clear that the Premier has very little organized opposition to fear.

Ireland.—In many quarters the episode of the Retrenchment Committee is considered a telling argument in favor of the immediate application of the Home Rule

Retrenchment and Home Rule

Act. According to *New Ireland* "it has brought flagrantly to light the barbarous situation in which a country overloaded with unprofitable financial burdens is obliged to resist any attempt to alleviate them, and is at the mercy of an all-powerful official whose position demands that he should rob the country which he has been sent to govern." Every retrenchment means another deduction from the margin of resources with which Home Rule is to begin. The same paper declares there is only one way out of the difficulty, Home Rule at once. *New Ireland* constantly urged the application of the Home Rule Act on the expiration of the Suspensory Act last September. That policy, according to an editorial note of the paper, met with the most widespread sympathy throughout the country, but "was severely suppressed by the Irish Party." Will the Irish Party, it now asks, make an effort to secure the establishment of Home Rule in March, when the present Suspensory Order in Council must be renewed? "Every public body in Ireland," "Every organ of the Irish democracy" is urged to work strenuously in the new year for the establishment of an Irish Parliament, and the Irish Party is warned that it will be as helpless as it was last September, if it has not the support of a united people. On this point *New Ireland* says:

The case for Home Rule at once, from the point of view of Ireland as well as of the Imperial Parliament, scarcely requires to be stated. No country in Europe would pretend that its in-

terests could be safeguarded without a legislature of its own to devise means for increasing its resources and for making the inevitable burdens of the war fall more lightly upon its people. That has been Ireland's position up to the present time, while its resources have been drained without hope of recuperation and its depleted population has been drawn upon for every battlefield in Europe.

In conclusion, "every Irishman who cares about the future of his country" is exhorted to work for that end and to insist "that the day of settlement has come."

Mexico.—On January 10, at Santa Ysabel, a town twenty or twenty-five miles south of Chihuahua City, eighteen Americans were taken from a train by Mexicans, who first robbed their captives and then shot them to death. On the receipt of the first news, which contained some inaccuracies, the State Department sent this note to Carranza, through Consul Silliman:

**Americans
Massacred**

CONSUL JOHN R. SILLIMAN:

On January 10 C. R. Watson, chairman of the Mine and Smelter Operators' Association of Chihuahua and general manager of the Cusihiuriachic Mining Company, with fifteen of his associates, all representative Americans, while en route from Chihuahua to their mines at Cusihiuriachic, were taken off the train forty miles west of Chihuahua City by bandits operating under the direction of General Villa, stripped naked and deliberately shot and killed. Their bodies are being brought to El Paso. It is stated these men were murdered because they were Americans and were killed in accordance with the general policy publicly announced recently by Villa. This atrocious act occurred within a few miles of Chihuahua City, in territory announced to be in control of the Carranza forces. The Villa bands roaming about in western Chihuahua publicly threaten all Americans with death and destruction of their property. Following the occupation of Chihuahua by Obregon's forces many Americans returned to Chihuahua to resume operations with the consent of the military authorities of the de facto Government. Urgently bring the foregoing to the attention of General Carranza and request that he order immediate efficient pursuit, capture and punishment of the perpetrators of the dastardly crime above mentioned; also strongly urge the immediate dispatch of adequate forces to the various mining camps in the State of Chihuahua. Request to be informed of action taken.

LANSING.

The crime, atrocious enough in itself, is rendered doubly heinous by the fact that the victims had been assured by Carranzistas, and apparently by some United States officials also, that they could travel through Chihuahua in safety. Press dispatches state that some ten days before the massacre, Obregon, in an address given at a banquet at El Paso, said:

I invite all you men to come to Mexico. I want you to come down into our territory and open up your mines and smelters. I give you my word that you will receive full protection. Our Government is in complete control of every important center in Chihuahua. Nothing will happen to you because the Villistas are whipped. Villa is a thing of the past.

Just what will be done to avenge the brutal crime is not clear. As usual the wires from Mexico are hot with promises. Carranza expressed regret in an interview

given to newspaper men, and has promised Washington, that "condign punishment would be meted out" to the bandits. Arredondo, Carranza's representative at our capital, wrote as follows to Secretary Lansing:

I have the honor to acknowledge the receipt of your Excellency's note of this date with its enclosure relative to the murder by Villa forces of sixteen American gentlemen near the city of Chihuahua and of the situation in the State of Durango. Your Excellency may feel assured that my Government and myself deeply deplore the dastardly action of the Villa forces and that efficient action will be taken to bring the murderers to justice, and that my Government will also take the necessary steps to remedy the situation in the State of Durango. This latter matter has already been brought to the attention of Mr. Carranza, and while I feel certain that he will omit no effort to bring the murderers of the above mentioned American gentlemen to justice on his own initiative, I have, nevertheless, communicated with him by wire on the subject. Renewing to your Excellency the assurance of my profound regret for the occurrence.

E. ARREDONDO,
Ambassador Designate.

The opinion of President Wilson and Mr. Lansing is thus expressed by the *New York World*, an administration organ:

President Wilson advised callers today that he deeply deplored the crime and that the Administration will take every step within its power to see that the murderers are punished. He added that he regretted keenly that the Americans did not heed the specific warnings given them to stay out of the dangerous territory. He indicated that there will be no change in the present policy of the Government in dealing with the problem. . . . Secretary Lansing called attention to the fact that the State Department has warned Americans to stay out of the country and that this Government has never received assurances from Carranza that foreigners or any others would be safe if they ventured beyond the military lines.

Both Houses of Congress took up the matter. Senator Works, of California, offered a resolution for armed intervention. Senator Fall, of New Mexico, attacked the President's "watchful waiting" policy. Senator Lodge, of Massachusetts, recalled his resolution of April 21, 1914, "which if passed, would have justified" armed intervention. Senator Stone, of Missouri, pleaded that the President be allowed to outline his own policy. Finally, on Friday, January 14, the Democrats forced an adjournment of the Senate till Monday, thus checking the debate. In other words, the massacre of Americans by Mexican outlaws was made a party issue. Meanwhile, to add to the gravity of the situation it was reported falsely that two more Americans had been murdered; by this time riots had broken out in El Paso between Mexicans and United States soldiers and civilians; our troops suppressed the riots. Prominent citizens have given emphatic expression to their views. Mr. Taft termed the massacre horrible; Colonel Roosevelt attributed the crime to the "watchful waiting" policy. The *New York American* reports the following interview with Cardinal Gibbons:

All that has been done in Mexico in the past for civilization, for progress, for humanity, has been done under the guidance

of the Church. Today the Church is cut off from all communion with its people in that sorely distressed land. We would give them material aid, but our agencies for assistance are shattered, our Bishops exiled, our clergy without abiding places. We can see nothing in the immediate future but a continuance of the domination of the forces of irreligion, atheism and anarchy in the Mexican country. With no desire to embarrass President Wilson, but rather having every wish to aid in all endeavors to bring peace and quiet again to the people of Mexico, I cannot be blind to the fact that the ultimate destruction of all authority in that land is the logical result of the policy of this Administration from its very inception. We cannot apply to the Mexicans the principles upon which our own Government is founded. Simple, illiterate, untrained for participation in even the humblest functions of government, they have been unfit suddenly to be called upon to organize their State along the democratic line of our own. The strong man has been needed in Mexico.

What of Carranza?

His strength is merely that of the outlaw, the bandit temporarily in power; the forces behind him are of such a character that no State can ever be founded enduringly upon them. They are said to be hostile to the Catholic Church. Undoubtedly this is true, but it is only part of the truth. They are the foes of religion; hostile to the idea of divine power itself. So far as the United States committing itself to the recognition of Carranza is concerned, Senator Lodge expressed precisely the views I hold. He asked whether the Ambassador of the United States would pursue Carranza to present his credentials, whether to the hasty camping place of an irregular soldier on the march or into some ruined village held only for a moment and unworthy the name of capital. He asked, too, whether Ambassador Fletcher was to be credited to Carranza as President of Mexico or as First Chief of only one set of revolutionists? Mexico is today in worse shape than ever before. The whole truth about the outlawry, the robbery, the wholesale assassinations in that unhappy country is not being told. Our Government is not now protecting and never has protected its own people in Mexico. I do not myself believe that we should have intervened by force of arms. That would have been the worst of all possible policies. But we should have protected our citizens. That has not been done. It has indeed hardly been attempted. The bands of banditti, whose First Chief, Carranza, is to be honored by the accrediting to him of an Ambassador of the United States, pillage the sanctuary, despoil the very altars of their sacred vessels and drappings. How is it possible to base upon such a foundation a Government which the United States may dignify by recognition?

Referring to the torture of nuns and priests, the Cardinal said:

The facts as to those outrages are unhappily only too true. There are many affidavits in existence corroborating not only these reports of cruelty to priests, but the outrages perpetrated upon holy women. Unfortunately, too, these cannot be looked upon wholly as incidents only of a lawless past which Carranzistas are trying to correct today. There is much evidence that the same atrocities are being perpetrated now, particularly in Yucatan, to which the power of Carranza has recently been extended. I do not believe that a Government founded on atheistic principles will last, and it is for this reason among others that I have no confidence in this latest expedient of the Administration for restoring order in Mexico. That is the reason why, with every recognition of the many perplexities which beset President Wilson in his effort to deal with this problem, I have still very grave apprehensions about the result.

While excitement over the massacre was at its height, General Huerta died at El Paso, Texas, January 14, a prisoner for many long months of the United States.

On January 12, as Huerta lay dying, a wire from San Antonio, Texas, announced that the old General had been indicted by a Federal Grand Jury "for conspiracy to violate the neutrality laws." Whatever Huerta's life, a subject about which Americans know little or nothing, his death was edifying. On January 13, General Robles, secretary to General Huerta, issued this statement:

I only wish to say regarding the unjust and cruel treatment given to General Huerta by the United States Government that the treatment is responsible for his present condition. When he was President of Mexico he gave all guarantees to Americans regardless of the many difficulties he had met with in his administration. In this country he was thrown into jail like a common criminal and his health was completely broken down, causing his death.

General conditions have not improved in Mexico. Disease and starvation are doing deadly work; religion is in a sad way; Carranza has officially refused to allow the Mexican bishops to return to their sees.

Spain.—The employees of the postal and telegraph service lately decided on their own initiative to place themselves under the protection of Our Lady del Pilar of Saragossa, and to collect by voluntary contributions from the members of the corps the funds necessary for the ceremonies to be held in commemoration of the event. Though the Government had no share in the plan, the Socialist leader Iglesias and two Socialist-Republican deputies, Soriano and Nouques, made this act of the employees the subject of their questions to the Ministry. They insinuated that the Director-General of the Post and Telegraphs and other State functionaries had influenced the men to join in an artfully devised clerical scheme. They were informed by the Minister that the Government had absolutely nothing to do with the movement. The deputies, however, from Aragon, the province above all others devoted to Our Lady del Pilar, had been aroused by the wanton attacks of Iglesias and his followers, and the Marquis de Arlanza, speaking for the Aragonese deputies, boldly declared that he would allow no one inside Parliament, or out of it, to insult the Queen and Patroness of Saragossa, and of the whole province. The protest of the Marquis stirred the wrath of the well-known Barriobero, the representative in the Cortes of Spanish Freemasonry. Barriobero went even further in his attacks than Iglesias and his Socialist-Republican friends. He made a coarse and indecent onslaught upon the Sacraments of Baptism and Matrimony. For his unparliamentary and abusive language he was frequently called to order, and he was finally answered by the President of the Chamber and then by the Minister himself, who eloquently upheld the Catholic doctrine of the Sacrament of Matrimony. The Municipal Council of Saragossa sent a telegram of congratulation to the Marquis de Arlanza for his fearless and Catholic attitude.

TOPICS OF INTEREST

Self-Realization

NO generation is complete without its cant. There are certain mouths in every age so molded as perfectly to fit phrases full of fine sound and fury, signifying nothing. The vast shallowness of cant phrases rolls from them with the profundity and obscurity of Delphic oracles; and the vibrant conviction of their utterance, the very frequency of iteration, and the resonance of their vowel-sounds fill the ear even if they elude the intellect. Cant is founded on the far-reaching principle that maxims will often work as substitutes for morals; and that when one does not possess a virtue he can with dignity and grace, at least talk about it.

And twentieth century cant places high on its lists of sentences the charming gems of thought: "Live your own life"; "Realize yourself." Self-realization is the plea of the faddist in education and the murderer whose intellect has been trained while his will has been starved. It leaps at you in popular philosophy; popular literature is redolent of it; though as to what this self-realization means or how it is to be accomplished, no two who preach it can seem to agree.

Only one thing is quite determined. Self-realization cannot exist without a complete revolution of the old time relation of the sexes. Whether you realize yourself by braining every weaker man in your block, as Nietzsche would suggest, or by twining your brows with olive branches and clothing your limbs in peasant's garb, as Tolstoy would recommend, you are still a dilettante at the game of self-realization if you believe that you can realize yourself in the cramping environs of home, or in the unstimulating society of husband or children.

Nora Helmer as she slammed the outside door behind her and left her wobbly-kneed husband to wash the dinner dishes and teach the baby its prayers, although she probably did not much care whether he did either, traveled the way that every seeker after self-realization must follow. And whatever the heroines of real life may do, fictional heroines have followed her with wearying monotony.

Two such heroines month by month are ornamenting the pages of two of our most popular magazines. One of them, the more vulgar be it noted, disports herself in a magazine devoted to the interests of women. Delightful stuff to pour into the boudoirs and nurseries of Christian wives and mothers, isn't it? The stories are written from formula, the formula more or less varied of "A Doll's House." The less offensive runs thus:

The heroine finds after marriage that she has no part in the work-and-thought life of her husband. (Cf. *A Doll's House, acts one and two.*) She is a mere toy, a creature to be petted and amused and allowed no share in the world of cares and worries. If the lady is typical,

one finds the conviction growing in his mind that, despite the Feminist pother, our American women have been spoiled rather than abused by their brutal masters, the American husbands. Twins arrive, and her husband refuses her all share in their training. Of course, wise reader, you are acquainted with a dozen such husbands who sternly reserve to themselves the exclusive care of the babies, so you will recognize the truth of this husband to the type.

In deep despair, our heroine decides that she must force her husband to recognize her as his partner, his equal, his comrade. (Cf. *A Doll's House, dénouement.*) She must make a career for herself, thus proving her right to serious consideration and a place in his work-and-thought life.

Ah, a career; the magic of that word! A vivid imagination can already picture her slaving in some social settlement for the poor and afflicted brothers of Christ. It can fancy her, in picturesque linen and cap, laying tender hands on hot foreheads, or, swathed to the eyes, handing sponges and sterilized instruments to some grim-faced surgeon.

But vivid imagination had better not run so fast. After a carefully planned lie, which the reader must admit is a promising beginning for any career, the heroine flits from husband and twins to become—pause here for breath—a chorus girl!

Have women readers in truth no sense of humor that they do not at this point shriek with laughter? Or do they perhaps shudder when they learn further on that the chorus she has joined was part of a "show," the sort her husband seldom attended? More power to the husband, say we! This delightful heroine deserts her home and her twins to realize the full possibilities of her woman's nature, and she sets out to accomplish this in the chorus of a modern show of the type which frankly exploits womanhood for the benefit of clubmen and prematurely wise striplings. Of course she succeeds, and in further numbers we will find her, doubt not, washing off the rouge and the eye-blue to return to the twins, a fully self-realized woman. How those same twins will love and respect their mother in later life! Come now, let's be honest: isn't that unutterable rot?

A story of that type is not merely bad ethics but bad art, so we are quick to see that it is rot. But the absurd cant of self-realization is not a bit less rot when it is cloaked with the vivid conciseness of Ibsen or the crackling epigram of Shaw. Self-realization that can only be gained at the expense of home and family is no self-realization at all, but self-mutilation.

It all comes about through a misunderstanding; i. e., adoration of that other bit of cant, individuality. Man is no longer a social being, dependent on others and with others dependent on him. He is a star unconnected with any solar system and bound by no laws of gravitation. And like that runaway star, his course is headed straight for destruction and death.

Deep down in our hearts, God has placed the consciousness of our relation to our fellow-men. A mother who develops herself in such a way as to neglect the development of her children is conscious that she is mutilating her personality. Her motherhood is part and parcel of her personality; her true development is bound up with the perfect development of her maternal instinct. The case becomes ludicrously clear where fathers are concerned. If in the pursuit of self-realization, the father leaves his family to shift for itself, the police courts write his name on their books and cherish his photograph or finger-prints with zealous regard. Perhaps a walking tour through South America would give a much needed breadth to his education; a career as a pugilist might develop his physique; a trip around the world on a tramp schooner would widen his perspective and deepen his imagination. The constant toil which family relations impose upon him, and the constricting influence of bargain counter prints and inartistic cookery may knock the poetry out of his system. Self-realization in fiction or real life is no excuse for the husband who can find it only by leaving his family on familiar terms with the wolf and the pawnbroker.

Yet smirking editors expect us to applaud the woman who forsakes her husband and babies, because she utters a few cant platitudes about "self-realization." To begin with, no woman who is really a toy, a plaything of her husband, could possibly be a heroine. Few women are playthings; and those who are, have the fault within themselves. They are just the sort of women that turn naturally from the home to the chorus when they seek for a career. The woman who takes motherhood seriously, and views homemaking as a duty so engrossing as to leave her no time for stocks and bonds and the mêlée of politics is not a plaything, but the God-appointed partner of man, the repository of the world's future generations, the fountain head of humanity's purity and gentleness and love.

And if ever a creed was damned by its prophets, that creed is the creed of self-realization. Poor infatuated Nietzsche, chief philosophic prophet, clamoring with mighty wails for an all-conquering, humanly divine Superman, finds self-realization the road to the madhouse. Strindberg, chief literary prophet, seeks self-realization through three marriages and three divorces, and ends with a hatred of womankind that makes his female characters beasts and harpies. While with voice and trumpet Nietzsche and Strindberg preached self-realization, they themselves fled with rapid feet down the path to self-destruction. And unmindful of their leaders' fate, mad bacchanalian followers catch up the echoes of their masters' notes, and plunge down the same steep course.

History is a wearisome story teller. Her stock of yarns is so often repeated. Poor human nature had struggled along for centuries, black as night and dark as the flaming pits, in search of self-realization. At the end,

it could boast of Cato, saint of paganism, that he had found self-realization in suicide.

Then came a Teacher born of the humblest Maid in all this proud world, and He showed us the unknown path to self-realization. He taught that self-realization means self-forgetfulness. For thirty years He toiled and labored in obscurity, submitting His will to the will of His Mother and Foster Father, until He had realized a perfect manhood. And then He preached His philosophy of self-realization.

His own will He set aside to do the will of Him that sent Him. The law that demanded a penny in tribute must be obeyed though it required a miracle of Divine power. No moment of the day or night was free from the demands of the poor and the suffering. At close of a day of toil He could still find time to stretch forth loving arms to His beloved little ones. The quiet of prayer did not hold Him enthralled when His disciples were in danger in the sea below. He thought never of Himself; always of others. His purity made Him only the more gentle and merciful to the struggling woman who turned her eyes to Him from the abyss of mire. He had not a materialist's contempt but a God's love for the pitiful, the maimed, the outcast. He lived a life forgetful of self, devoted to others. And at last He died with failure written on a tablet above His head, and left the conquest of a world to His Apostles. Even in death His brow wore no crown save a crown of thorns.

There is one perfect self-realization and that is the realization of Christ's self-forgetfulness.

DANIEL A. LORD, S. J.

Our Harvest of Foes

OUR foes are numerous and irritating. Many of them are united in one thing which it will not do for us to deny, sincerity. Such men must be either converted or fought relentlessly. But one of the greatest mistakes we can make in our attempt to do either is to suspect their sincerity, vilify their motives or themselves, and accuse them of consciously or deliberately being all but incarnate fiends. They are not. They are sincerely ignorant, and they get perhaps all too little assistance toward the light from some of their opponents in our camp, who know enough to oppose them but do not know enough to convert them. It is by exposing the error of their systems and at the same time revealing the Catholic corrective for it, that they are disarmed. Such champions of the Church, zealous though they be, may easily do more harm than good from their ignorance of the efficient Catholic way to combat sincere error, and their lack of the unworldly calm and love, even of enemies, which is so difficult at times, but which Christianity should provide.

Perhaps the success of these foes of ours is practically as great as if they really were incarnate fiends or sworn foes of truth, though probably their very achievements

are due to the fact that they really are nothing of the sort, but extremely sincere truth-seekers and therefore extremely influential. No one should attempt to oppose a sincere foe without granting his sincerity and being candid. Hard as it may be for persons who see the frightful havoc wrought by their foes' erroneous opinions, the enemy must be given the credit of supreme sincerity.

Take the Socialist. I think that no one who really knows the best type of men in this fallacious movement will have any desire to deny that they are splendidly, touchingly, inspiringly sincere in their desire to reform evils and prevent injustice. The trouble with them is, perhaps, that they think fallen human nature as a whole can be so good as to produce and live under a form of society in which evil and injustice can hardly exist. In their very sincerity and absolute hatred of expediency they go too far. Instead of desiring continually to reform abuses as they occur, and they would come up even under Socialism, they wish to abolish both good and bad in existing conditions and to produce something totally new. Their very sincerity is the great asset of their movement, and certainly sincerity is a thing greatly to be desired in present-day society.

Now, here is an element that must be taken into account in dealing with the genuine Socialist and the genuine devotee of any of the multitudinous schools of respectable non-Catholic thought today: they really do seek and desire the truth, above all things. Expediency, mere holding fast to present systems for any personal or corporate gain which may eventuate from something not so good as it should be, they detest. Shallowness, insincerity and desire for mere personal advantage they abhor. But what does this signify to us? It means that non-Catholics long for the truth so ardently that if we can present the truth to them in terms which they can understand and cannot fail to consider, they will not hesitate to accept it gladly. Nay, more, they would probably accept it and use it more sincerely and more zealously than vast numbers of Catholics. They would not be satisfied with merely going to Mass and receiving the Sacraments; they would desire to live the Catholic life completely every day, every hour, not only individually, but corporately. They would realize that Catholic life is what they had been seeking before their conversion, and they would desire the restoration of this life through liturgy, ritual, pageantry, art, literature, music, customs, and so on. They would probably discover in the Church things which we ourselves, long unaccustomed to the freedom of full Catholic life, and now perhaps actually estranged from it to a considerable extent, have unwisely neglected.

Ah, it will be a crying pity and a great tragedy if we cannot and do not convert these sincere truth-seekers so ripe for the harvest! Converted, they may prove even our own salvation in the way of renewing the thoroughly Catholic life now almost impossible or sadly neglected.

Here is a work which cries out for an able, trained master of apologetics who, with his grasp of modern eccentricity of thought and his flaming zeal for the Faith, would win to the Church those among the moderns who should be called her shining lights. Those who might efficiently work out the salvation of society by the light of the Faith are now working out the best system they know outside the Church. If they but knew the Faith and the power which it offers for this purpose, how far superior would be their work! Can we not stave off, at least for many centuries, the mournful kingdom of Anti-Christ so vividly pictured by Mgr. Benson in his "Lord of the World," by working the conversion of these people who are, consciously or unconsciously, making for Anti-Christ?

The hope of the Church, as well as of society, of the future, may, perhaps, lie largely in the conversion of these stalwart, sincere men who are now our foes, not because of evil intent, but because of the very sincerity of their ignorance. They simply do not know how to reason clearly; it is not that they do not wish to reason well. They are not today responsible for the fog thrown between them and things Catholic by their forefathers. And if only that fog could be lifted, what a burst of enthusiastic acceptance and use of things Catholic might not be expected of them. See what those who have already been converted are doing in and for the Church! They shame the ordinary Catholic by their grasp of the faith, their conviction, zeal, piety, fervor, devotion and practice. Could all, or even the bulk, of our foes be similarly transformed, what a glorious future would open out for this land, for the Church here, and, very likely, for the whole sad world!

We must respect our sincere enemies. We must thoroughly know their thoughts, aims, and enthusiasms, as well as their errors. Then we can teach them how to separate truth from error, and then both we and they can use all that is true in modern thought in the service of Catholic truth. To try hard to bring about their conversion is absolutely our duty. Let us not be found wanting!

HENRY A. DOHERTY, JR.

"Mankind in the Making"

THE recent data pointing to an artistic temperament in Europe's primitive inhabitants, which Dr. Walsh discussed in his paper "The Cave Man in Art," is indeed "thought-provoking." It is mortifying to speculate on how the sensibilities of that primitive mural decorator would have been affected had he been vouchsafed a glimpse five score centuries into the distant future, had his eye alighted on one of our present-day "reconstructions" of prehistoric man, and were he given to understand that the flattering figure before him was none other than his venerable self. To him no doubt such a vision would have been provocative of something less moderate than thought.

Readers of the *Scientific American* cannot have forgotten a sketch which appeared in that publication some months ago, illustrating an article entitled "Mankind in the Making." The contribution itself was indifferent enough; merely another weak effort at giving color to the old monkey story. But the picture was a curiosity. Truly, if the "Piltdown Man," for his likeness it professed to be, bore any resemblance to this savage, hairy, chimpanzee-looking monstrosity, further anxiety about the missing link were bootless. Science has completed the chain which the ingenuous writer tells us it has been endeavoring so long to "forge."

I said the article was not remarkable; but it was, negatively. Stripping it clean of the writer's own brazen assumptions and cocksure conclusions, we have left, as the sole objective foundation of that uncanny sketch, a handful of fragmentary skull bones picked up within the radius of a few yards in Sussex, England. Some critics, whose competency to judge cannot be questioned, deny that the oddest of them are human remains at all, while others, among them Professor Keith of the Royal College of Surgeons, reject the present reconstruction as "too absurd to deserve consideration." So the top of the fellow's head is the only part which is not downright fiction, and, strange to say, even in the picture this strikes us as being the least pithecan portion of his anatomy. Rough pelt, long arms, prehensile feet, herculean club and all the rest are just "fillers-in."

Thoughtful men stigmatize such extravaganzas as humbug, and such theorizing as intolerable dogmatism. Yet humbug and dogmatism have achieved their purpose. They have impregnated the popular mind with a conviction that after all science is on the side of the monkey. "It frequently happens," said Professor Schwalbe, himself an eminent Monist, "that views, based on a few facts, have been regarded as definitely obtained scientific results by those who have not studied the matter closely, because these views have been enunciated with a peculiar assurance." Even a very hurried glance over the evidence on the question will show how true this is.

The oldest certain relics of man have been found in quaternary strata, and belong to the third interglacial period. Anent the much-disputed tertiary coliths, rough but curiously shaped stones which have most frequently turned up in localities where there are no other human traces, our best authorities, Boule, Obermaier and Laparent, will not grant that they are the works of man. The curious carvings and picturesque drawings and cleverly-wrought implements of the cave men represent the earliest human handiwork known. They reveal our ancestor as a *homo sapiens* from the first.

Nothing brings out more unmistakably the utter absence, on the one hand, of any vestige of an intermediary link between man and monkey, and on the other, the strong-jawed determination of certain scientists to "forge" one, than the pother stirred up some years back concerning the famous *pithecanthropus erectus*. A piece

of cranium and two molar teeth are the only indubitable remains of him which have survived; but they were abundant for the purpose. "Competent paleontologists and anthropologists today," wrote a Chicago professor exultantly, over a decade ago, "believe it to be a real connecting link between man and the lower, apelike animals." If so, the opinion of competent paleontologists and anthropologists has since undergone a remarkable revision. Klaatsch, Schwalbe, Ranke, Macnamara, Branco, Hertwig, and Kohlbrugge among others, maintain it is the mazard of a genuine ape. The European Neanderthal race is now admitted to be the oldest of which we have fossil remains. Its skeletal characteristics are a sloping forehead, prominent superorbital ridges, and absence of a protruding chin. Its skull differs little from certain Australian types of the present day, and in cranial capacity especially, it sometimes surpasses that of the Caucasian. "We know," therefore, as Professor Branco emphatically put it, "no ancestors of man."

Other scientists, notably Klaatsch and Stratz, excogitated the theory that man is not a descendant but a cousin of the monkey, that the *homo sapiens* and the anthropoids are two distinct lines which originally sprang from a common parent. Now we possess fossil specimens of forty-eight species of prosimiae and apes which lead up beautifully to the extant types, but of a like family tree for man, the archives of paleontology furnish no trace. In fact, when Klaatsch expounded his theory at Lindau in 1899, Ranke's blunt comment was that "such hypotheses are purely matters of imagination."

The morphological differences between man and ape are obvious enough. But one general fact in this connection is of special significance: namely, as Father Wasmann pointed out, that every one of these variations is ultimately traceable to man's mental superiority. Darwinists have made great capital of our so-called rudimentary organs. These are certainly less numerous than was once supposed, and the most they may be said to indicate is that our habits have altered considerably in the course of centuries. What biologists term his embryonic gill-slits, in particular, are cited as proving, naturally "with complete certainty" (Wiedersheim), that, in accordance with Haeckel's "biogenetic principle of development," man and all other vertebrates were once gill-breathing animals. Those, however, who have studied most carefully the curves and folds in the pharynx of the vertebrate embryo, and are acquainted with their very definite role in the building up of other organs, mouth and ear, for example, fail to discern any necessary tie between them and the true branchial clefts and arches of fishes.

Again, the human *placenta biscoidalis* was found to resemble that of the anthropoid embryo. Whence Professor Selenca did not hesitate to "regard as definitely proved" the direct relationship between man and the anthropoid apes. This is to imitate the geologist who, from the similarity of a Hottentot's incisors to the tusks

of a Baffin Bay walrus, would "regard as definitely proved" a former geographical connection between Cape Colony and Greenland. Lastly, certain ingenious experiments carried out by Dr. Friedental and others seemed to argue a chemical similarity between human blood and that of the higher anthropoids, though other experiments, be it noted, pointed straight in the opposite direction. The Doctor promptly concluded that "man is not only descended from apes, but is a genuine ape himself." Remarkable reasoning indeed! Thus for instance, Dr. Friedental's blood and mine does not differ chemically from that of the blackest race of Kafirs in South Africa. Hence he and I are not only descended from Kafirs but are genuine Kafirs ourselves! While bowing low to the Doctor's great name as a scientist, we may be pardoned for declining to accept his dialectics.

All must admire the zeal with which these eminent men are devoting themselves to the problem of man's origin. We shall gratefully welcome whatever truths their patient efforts bring to light. Caution, however, in advancing to conclusions is indispensable. When indubitable fossils of the man-monkey shall have been unearthed, and if they exist they cannot escape ultimate discovery, then the champions of Darwinism will have something fairly substantial to point to; while these other fugitive coincidences can be utilized in their proper function of confirmatory evidence. Until such time the man-monkey theory cannot be regarded as even a serious scientific hypothesis.

LEO W. KEELER, S.J.

Holland in Wartime

THE eyes of the world are now riveted upon the belligerent countries, but increased attention is likewise given to the neutral nations. Among the latter, Holland, with her seacoast facing the shores of England and her eastern frontier running parallel to the German Empire, occupies, at present, a rather delicate and critical position. Not only has she been forced to string out an army of some 300,000 men along her frontiers to guard against a possible infringement of her neutrality, but she is constantly kept on the alert to avoid giving offense to any of the belligerents. The Administration has so far admirably accomplished this task. It has been obliged for this purpose to enact a series of decrees vitally affecting whatever modicum of foreign commerce is still permissible under the present embroiled conditions. Thus the importing of all foodstuffs is now carried on by the general Government itself, while exportation of all kinds of merchandise is either restricted by special regulations, or in some lines prohibited altogether. The blighting effects of the war on the business activities of even neutral nations may be correctly gaged by the commercial deadlock that is gripping Holland. Her foreign trade, which in the palmiest days of the Dutch Republic (1650) amounted yearly to three hundred million gulden, but of late years (1911) has increased to more than six billion gulden annually, has virtually come to a standstill. The heavy expenditures incurred by a general mobilization are piling up the national debt at an alarming rate and new taxes are continually levied to meet the Government's increasing obligations, while the war clouds lower more darkly as time advances. All hope of concerted action on the part of neutral nations to restore the freedom of the seas has seemingly been abandoned. Though Holland is at present suffering in

her commercial interests only, it may be taken for granted that, in view of what has befallen other neutral nations, the little kingdom at the mouth of the Rhine is not the least earnest in adding its voice to that universal cry: "How long, O Lord, how long?"

Despite the present pinching times, however, the pressing needs of the Holy Father are generously remembered by the Catholics of Holland. True to their traditional devotedness to the Chair of Peter, they seem to be resolved on surpassing even their noble record of the early seventies. Subscription lists are published by the Catholic press, and rich and poor alike keep sending in their gifts. From the diocese of Haarlem alone upwards of seventy-five thousand gulden (\$30,000) have so far been transmitted to the authorities in Rome. Surely a glorious example and one worthy of emulation!

A grievous loss has lately befallen the Catholic body in Holland by the untimely death of the recently appointed Dutch ambassador to the Holy See, Mr. Louis Regout, a former Cabinet Minister and a most exemplary Catholic. He has been succeeded by Mr. Van Nispenot Levenaer, a leading Catholic Member of the present Dutch Parliament.

The Holy See has honored Holland by raising Cardinal Van Rossum from the rank of Cardinal Deacon to that of Cardinal Priest. His Eminence now ranks with such members of the Apostolic College as Cardinals Gibbons of Baltimore, Bourne of Westminster, Amette of Paris, Mercier of Malines, Von Hartmann of Cologne, and Piffl of Vienna. Cardinal Van Rossum is at present head of the Papal Biblical Commission and has been promoted to the office of Major Penitentiary of St. Peter's. The Holy Father in his letter to the Cardinal, containing the latter appointment, states it "to be his wish to confer this most important and distinguished office on a prelate who excels not only in piety but in prudence and learning as well."

Another item of interest is conveyed in the Amsterdam paper *De Tyd*, which publishes a letter from Father Smets, Chancellor of the Latin Patriarchate of Jerusalem, in which he emphasizes anew the reserve with which the telegraphic intelligence in the secular press must be treated. General Charles (Chinese) Gordon had in his time sought to identify a certain hill outside the Damascus gate of Jerusalem as the real place of the Crucifixion. This surmise evidently appealed to others and probably led a correspondent of the Associated Press to telegraph "that the Turks were using the top of Golgotha as a place for target practice!" Father Smets, in his letter, points out the absurdity of the story if applied to the real Golgotha inside the walls of the Church of the Holy Sepulcher, and refers to the aforementioned theory of General Gordon as the probable source of the misconception. In the same letter he likewise contradicts several reports regarding the maltreatment of Christians in Palestine and the confiscation of the Holy Places by the Turkish Government. Among other items he speaks of the marked respect paid by Turkish officers to the Patriarch. While the latter was on his way to Bethlehem, last Christmas, he was met by a Turkish division on its march to Egypt. The officers saluted his Excellency and ordered their regiments to stand aside of the narrow road to afford him a free passage. On arriving at Bethlehem the Patriarch was shown the customary military honors. Last Easter, the letter concludes, all the religious ceremonies were carried out in good order and perfect quiet was reported to prevail at the time in Jerusalem and its environments.

V. S.

Catholic Landmarks of St. Paul and Minneapolis

THE area comprised within the State of Minnesota, which includes the site of the two cities, St. Paul and Minneapolis, was frequently visited during the period of the French régime

in Canada. Missionaries, traders, and voyageurs came to its plains either for the sake of bringing the light of the Gospel to the Indians, or for the purpose of barter, or even for the mere object of making new discoveries. It is altogether likely that many of them crossed the site of either or both of the cities, since both of them are located on the banks of the Mississippi, one of the great highways for the traveler of that early day. For lack of distinct descriptions, however, it is not always possible to indicate the exact spot of their wanderings or sojourns.

Among the earliest explorers were Groseilliers and Radisson, who spent the year 1655-56 on Prairie Island in the Mississippi River, the northern end of which begins just below the present city of Hastings, Minn. While Groseilliers remained most of the time on the island, Radisson went out with hunting parties and traveled four months going from river to river. It is natural to conjecture that on these expeditions he went further up the Mississippi to its great tributary, the Minnesota River, thus passing through the site of what is now St. Paul. During a second journey to the west (1659-60) Groseilliers and Radisson were for some time with the Indians in the neighborhood of Knife Lake, Kanabec County, whence they went to the prairie land in southwestern Minnesota, following in all likelihood, the course of the Rum, Mississippi and Minnesota rivers; and in this way they came through the area now included within Minneapolis and St. Paul.

About twenty years afterward the Recollect, Father Louis Hennepin, came to the Illinois country with the famous explorer La Salle; and later on, he and two companions, Michael Accaulh and Anthony Auguelle, went on an expedition along the upper Mississippi. While canoeing on the river they were made prisoners by a party of Sioux warriors, on April 11, 1680. They were taken northward along the stream for a certain distance, and then overland to the Sioux or Issati villages in the neighborhood of Lake Mille Lacs. The spot at which they left the river was, according to Hennepin's description, about five leagues below the Falls of St. Anthony; and that would correspond to the east part of the present city of St. Paul. At the beginning of July, before the end of their captivity, Hennepin and Auguelle were permitted to travel as far as the mouth of the Wisconsin River, where they expected to receive merchandise and provisions from some French traders. They sailed down the St. Francis or Rum and the Mississippi rivers; thus traversing the territory now within the two cities of Minneapolis and St. Paul. It was on this excursion that Hennepin beheld for the first time the great falls in the Mississippi, to which he gave the name of Falls of St. Anthony, and which are now in the center of Minneapolis. And thus these Falls are the oldest historic spot connected with the early missionary history of Minnesota and its two great cities, St. Paul and Minneapolis. The name of St. Anthony, given to the Falls in honor of St. Anthony of Padua, has been perpetuated in the history of Minneapolis. The settlement that grew up around it was called St. Anthony before its incorporation into Minneapolis, and is still known by that name in popular parlance; and the first parish in that district was placed under the patronage of St. Anthony of Padua. Hennepin and Auguelle had not gone very far from the Falls, when they discovered that they had forgotten their powder horn. They therefore, at a convenient place, went ashore, and Hennepin's companion returned to the Falls to fetch the lost article. The spot where Hennepin rested was a league, or two and three-quarter miles, below the Falls; and that would place it at some distance to the north of St. Paul Seminary, or near where now is the Franklin Avenue Bridge. Further down the Mississippi they met the French explorer Duluth, with whom they returned to the Indian villages of Mille Lacs. At the end of September all of the white men were released by the Indians, and returned east by way of the St. Francis, Mississippi and

Wisconsin rivers, thus traversing once more the territory of the two cities Minneapolis and St. Paul.

Other traders and missionaries came to the west, and it is altogether likely that in their travels on the Mississippi they came upon the sites of our present cities. Nicolas Perrot was often in the country bordering on the Mississippi, and erected several forts or posts along its banks. Pierre Charles Le Sueur traveled along the Mississippi for a great distance beyond the Falls of St. Anthony, and also explored extensively the course of the Minnesota River, thus necessarily traversing the regions of our cities. The Jesuit Father, Joseph Jean Marest, was in the country of the Sioux Indians in the years 1689 and 1702, at about the same time as Perrot and Le Sueur. A permanent fort was established on the west shore of Lake Pepin in 1727; and among the missionaries who attended to the spiritual needs of the garrison and to the conversion of the Indians were the Jesuit Fathers Michael Guignas and Nicholas de Gonnor.

The military reservation of Fort Snelling had a large part in the history of St. Paul; its grounds, it is true, are not in either of the two cities, but contiguous to both. Some of the earliest Catholic settlers of St. Paul, who came from Lord Selkirk's colony near St. Boniface, Manitoba, in and after the year 1827, took up quarters on land belonging to the Fort; and remained there until in 1838 they were forced to cross the Mississippi and establish themselves on its eastern side, in what is now the city of St. Paul. Among these early pioneers may be mentioned: Abraham Perret, Antoine Pepin, Vital Guerin, Benjamin and Pierre Gervais. Father Lucien Galtier, the first priest regularly appointed (1840) to the Catholic settlements in and near what is now St. Paul, lived for some time at Fort Snelling, in the house of a certain Scott Campbell, Indian interpreter at the post.

The most important landmarks connected with the diocesan history of St. Paul are the sites where stood the chapels or churches that served as successive cathedrals to the episcopal city. During the month of October, 1841, Father Galtier commissioned a few of the early pioneers to erect a log chapel on a bluff of the eastern bank of the Mississippi, to accommodate the worshippers in that district. The work was done; and on November 1 of the same year, he imparted the solemn blessing to the chapel, and placed it under the patronage of St. Paul, the Apostle of the Gentiles. The small building was afterwards enlarged and almost doubled by an addition made to it by Father Augustine Ravoux in 1847. The chapel is memorable, because it served as the first cathedral of the first Bishop of St. Paul. On July 2, 1851, when Bishop Cretin arrived in St. Paul, he made his solemn entry into the humble log chapel, raised to the dignity of a cathedral, and gave, from the depth of his heart, his first episcopal blessing to his small flock gathered to greet him. From the chapel the name of St. Paul passed to the young city then forming itself around it, and which has since grown to its present magnificent proportions. The old log chapel, which has disappeared long since, was built on a plot of ground between Bench (Second) and Third Streets and between Minnesota and Cedar Streets.

Immediately after his arrival Bishop Cretin planned to replace the old log chapel by a new and more commodious structure; and the work on the second cathedral of St. Paul was finished within less than five months. It was located on the corner of Wabasha and Sixth Streets, where now stands the large department store of Schuneman and Evans. The building, rather pretentious for the time, contained in three stories the living quarters for the Bishop and the clergy, the church, and larger reception and community rooms. Excavations for the third cathedral, which was to contain only the church proper, were commenced in 1854, and the corner stone was laid by the Rt. Rev. Bishop Timon of Buffalo; but it was not completed until after the Bishop's death, and services were held in it for the first

time on June 13, 1858. It was built on ground adjacent to the other, on the corner of Sixth and St. Peter Streets. There it stood for many years, the witness of many a conversion of heart, of many a silent prayer, and of many a solemn ceremony, until it was demolished in the autumn of the year 1914, to cede its rank to the new majestic cathedral, which rises on the brow of Summit hill.

FRANCIS J. SCHAEFER,
The St. Paul Seminary.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

Mr. George's "Ecumenical Council"

To the Editor of AMERICA:

In AMERICA for January 8, you have an editorial on Mr. W. L. George's "Notes on the Intelligence of Woman," an article which was begun in the December number of the *Atlantic Monthly*. In the course of his article, Mr. George had permitted himself to write, and the *Atlantic Monthly* had permitted itself to publish the following stupid calumny: "Men have been found to deny woman an intellect. . . . They have gone further, and I seem to remember that in the Middle Ages an ecumenical council denied her a soul." On December 3 I wrote asking Mr. George to name the ecumenical council he accused of such idiocy. His answer, under date of December 19, will doubtless interest your readers:

3, Pembridge Crescent, W.
LONDON, England.
19th of December.

DEAR SIR:

Thank you for your letter, for I am always glad when people show me that they read my writings in a close way. The council in question is the Council of Mâcon, in the 6th century; it is quoted in August Bebel's brilliant study, "Woman." I have not the details you require; they are no doubt available in the standard work, by Sir Harris Nicolas, "The Chronology of History," where 1604 councils are quoted, but I am in the War administration just now and I simply have not a single hour to go to the British Museum to look up details. Besides you must not take too earnestly a chance reference made as an illustration; it is not a question of faith, but I think that the middle years of Christianity, say from the year 800 to the year 1650 or 1700, are not material. I mean that the middle ages, with their persecutions, their demonology, their absurd arguments as to whether black was really black, the logomachy of doctors, all that was foreign to the early grace of a simple faith and to the later tolerance of our century. Men transition all that, and I only wish that both defenders and enemies of the faith would see it.

Yours sincerely,

W. L. GEORGE.

From this it appears that Mr. George's ecumenical council is nothing of the kind, but a local Council of Mâcon; and his Middle Ages disappear into the "sixth century." Nevertheless he has the face to say that he is "always glad when people show (him) that they read (his) writings in a close way." This is of a piece with his pharisaical cant about the "tolerance of our century." The simple fact is, that Mr. George belongs to the class of writers whose preconceived antipathies against Rome, as they call the Church that has lived its life these nineteen hundred years before all men everywhere, make them so blind that nothing is too absurd or monstrous for their acceptance.

Notwithstanding the intolerance of these writers, it is necessary to keep on trying to destroy these hydra-headed calumnies against the Church. Accordingly, I have sent a second letter to Mr. W. L. George. Therein I have called his attention to the fact that his letter not only does not answer my plain question, but aggravates his grossly false accusation. His letter

contains the insinuation that Catholics should not be unduly sensitive of the reputation for common sense which, they feel, is to be looked for in those who are their teachers and guides, the Bishops of the Catholic Church. Moreover, judging from the same letter, it does not matter to Mr. W. L. George whether his argument is built on a truth or a calumny, so long as it can be made to fit in with what he wants to say. His declaration that the pronouncement of an ecumenical council is not a matter of faith is a choice bit of theological lore. The inference is that all kinds of absurdities may be attributed to a council of bishops of the Catholic Church, provided articles of faith are not in question. The miserable subterfuge that he has not the time to give the documentary evidence for his public utterances had better have given way to an honest admission that he was in error; for as a matter of fact the Council of Mâcon (585, A. D.), which was attended by forty-three bishops, passed no decree that touches in the slightest way upon the question of woman having a soul or that she is a human being. The only possible incident, in connection with the Council, that could be distorted into the calumny which Mr. George so glibly repeats and, when challenged, dares not face squarely, is referred to in one of the notes that give the transactions of the Council. This note states that there was at the Council a certain bishop who said that "woman" could not be called "man." The whole incident revolved round a question of terminology.

Perhaps Mr. George will drop this calumny from his future writings, but it is too much to expect that his congeners will cease to parade it in their anti-Catholic propaganda. It matters not at all to these prejudiced writers and lecturers that the history of the Catholic Church's attitude toward the sanctification and education of woman, from the days of the Apostles till the present, is a flat contradiction of the calumny which certain so-called social reformers, Socialists, sociologists, suffragettes, and professional magazines are so fond of repeating for the multitudes who are only little less able than themselves to separate the truth from fiction.

Philadelphia.

PHILIP R. McDEVITT.

The Celt in Politics

To the Editor of AMERICA:

Of course, if I allow Mr. Russell to state my position as well as his own, he may rend his straw man limb from limb and slay his slain twice and again. But there is some danger that the dust from the destruction may obscure his vision. I shall be judged by your readers. In his first letter he pictured the young Celt of the present day winning his way in the business world. Needlessly he made his fling at the Celt of another day whose activities, confined to the field of politics, were characterized as "our shame." To this I took exception. In his reply to me he reiterates his former statement, and calls on me to admit "that these same political forbears, by their fondness for political place and power, placed a very serious obstruction in the pathway of their descendants." I will not, I cannot. Were it true that my father's politics were of the shameful kind, there is that in me which would make me remember only that he was my father, and my hand would wither ere I paraded in public print his and my political shame. But it is not true, nor ever will be, despite the dictum of our "best minds." I firmly believe that for the man who conceived and promulgated the idea that politics and politicians were *in esse* shameful and to be shunned, there is prepared, in the nether regions, a place of most exquisite torment.

In the employ of the municipality are many men of Celtic extraction. These men are "politicians." Common public opinion will have it so. If the term be not used in the invidious sense, it is true. Yet there are no descendants of the Celt in "the great army of commercial endeavor" more decent, more honest,

more able, more intelligent, better educated, truer Catholic gentlemen than they. Receiving their ideals from "their common mother" they are as faithful to them as are their brethren in "business." Shall any little coterie of "our best minds" point the finger of scorn at these, and cry "shame"? Reference is made to our recent municipal election. It is to be noted that a Kenney, an Attridge, a Collins defeated a Doyle, a Fitzgerald, a Conway.

Without reservation we agree that the mission to induce our young men to enter and possess the business world is deserving of success, and is to be fostered and encouraged in every legitimate way. We emphatically deny the implied proposition, contained in Mr. Russell's over-zealous epistle, that the descendants of the Celt should eschew politics. Politics have placed Catholic gentlemen in positions of honor and trust in all our municipalities. Politics have made them governors of great States. Politics have brought them to the front in the halls of Congress as the best type of the modern citizen. Politics have given them seats in the highest judicial tribunal in the land. May Mr. Russell live to see the day when politics call one of them to the first office in the gift of the nation!

Not by "business" alone shall we be saved. Nor by politics, I admit. But, O, Phaeton, *medio tutissimus ibis*. One may draw inspiration from the past as well as warning. History and historical data are useful things if you know your historian. We Catholics find it necessary to maintain a corps of the brightest scholars and specialists in research work to keep track of the romances dished up for public consumption as history. And if you say, in answer to the above, that you meant not that kind of "politician," you are like the man standing on the seashore, who, seeing the froth and foam over the shallows, marvels at the ocean, knowing naught of the deeps beyond.

Roxbury, Mass.

THOMAS J. HURLEY.

Woman Suffrage

To the Editor of AMERICA:

It may be presumed that the arguments offered pro and con by Mrs. Avery and Sara McPike on the subject of woman suffrage have a legitimate purpose in their efforts to win readers to their point of view, and if such is their purpose I am willing to hear both sides. Mrs. Avery has presented her case in a calm, dignified and forceful manner, calling only upon logic, reason and facts to support her argument; but her opponent has fallen into an error, and, strange to say, she is guilty of the very error to which she called attention in the first line of her last answer to Mrs. Avery. "When you have no case, attack your opponent's attorney!" is the way Sara McPike begins her argument, and then, as a conclusive statement, she informs us, speaking of the opponents of woman suffrage that "their chief support, both financially and numerically, is furnished by brewers, bummers, gamblers, grafters, white slavers, and the oppressors of the poor." There are many who are opposed to woman suffrage on grounds that satisfy their sense of justice and reason, and Sara McPike will make no converts to the "cause" by her description of those who differ from her.

Yonkers.

JOSEPH A. McGRATH.

To the Editor of AMERICA:

Kindly permit me to say, in answer to "M. E. S.," of San José, that the phrase, "man is the head of the family and woman the head of the home," is meant to express the two distinct qualities, masculine and feminine, of the living union whereby husband and wife become one, thus extending and maintaining the human race upon earth. The basic spheres of the sexes are distinct, and they have been maintained more or less in accord with nature throughout the ages. Man

goes forth to secure means for the material upkeep of the home, and to defend, in battle, his hearth-stone. Man's sphere is that of political economy. The wife re-fashions and distributes the materials at her disposal, providing home comforts for husband and children, and maintaining social intercourse. Woman's sphere is that of household and social economy. The "old German" who claimed to be "head of the house" wherein he ungraciously allowed his wife a "seat" has not the power to set up sound standards of marital relationship.

Happily the natural law is God's law, and canon law is the law of the Church of God; unhappily, others beside the "old German" have the bad grace to defy both. Too true, it is, that "canon law and Church jurisdiction" count for nothing at all with the pagans of our day. Indeed they count for little with many who retain the name Christian. False ideas are so popular that "100 per cent of the students of a New England Divinity school belong to the Intercollegiate Socialist Society." Woman suffrage is an integral part of the "science of Socialism" in which canon law is laughed out of consideration. The reason, however, is not as M. E. S. is pleased to imagine, because "these results follow in the next world"; but rather because these results follow here and now, for canon law declares marriage a permanent state, and sanctions neither divorce nor its kindred evils. Hence canon law can reach and does reach the deepest "concerns of woman's province," namely, the home and society. When out of harmony with the Divine law, civil law may whiten the sepulcher and plaster over some of the ugliest aspects of our domestic life, but the man-made law leaves the moral wound entirely unhealed.

Nowhere have I declared that "suffrage is a male right." Mr. Charles O. Haines is mistaken. In substance I have said, that the unit of civil society under whatsoever form of government, aristocratic or democratic, is the family, not the individual; that woman suffrage adds nothing that is necessary to good administration, and that it does disrupt the political unity of the family. I am quoted correctly as saying that "female suffrage is a rebellion against the moral order," but this is only another way of saying that it is a social disorder. Here in a word is the full sum of its offence. Mr. Haines gives no argument, good or bad, for the statement: "If there is any social disorder connected with woman's voting there must be as much connected with man's voting." But since by implication this is a denial that the family is the primary form of human government, the fundamental unit, the governmental cell, so to speak, which no one may ignore who would reason rightly on the subject, Mr. Haines' opinion stands for what it is worth. If men were mothers this opinion might claim some respect.

The Catholic answer to the question, "What moral order?" is simple. It is God's order, and radicals, one and all notwithstanding, the only moral order that exists. The reason why "the voting man cannot menace" the stability of the family is the plain fact that man, by the constitution of things human, is the head of the family. Governments, in conferring suffrage on man, conform to the moral order; hence man normally represents the family at the polls. Certainly, since Socialism favors votes for women "that damns it at once," for woman suffrage is an integral part of the Socialist doctrine and not, like mothers' pensions, a mere vote-catcher. Poor man! "Nowhere in the Decalogue nor in the Commandments of the Church" can Mr. Haines find anything about the "family being the unit of the moral order." Three of the Ten Commandments of God, the Fourth, Sixth and Ninth, relate to the family, and the Sixth Commandment of the Church is designed to safeguard its integrity.

Boston.

MARTHA MOORE AVERY.

Systematic Hymnals

To the Editor of AMERICA:

In the issue of January 8 of your periodical, Mr. Henry A. Doherty, Jr., says that "we sadly need a systematic hymnal, with hymns arranged according to feast and season," "as a means of keeping the laity in touch with the great messages of the varying feasts and seasons of the Christian year." This need has long since been supplied by some of our own hymnals. One of our older American hymn books, the "Roman Hymnal" of the Rev. J. B. Young, S.J., contains hymns for the seasons and festivals; and this arrangement appears even more clearly in books of more recent date, e.g., in the "Catholic Hymnal" of the Rev. Alfred Young, C. S. P., in the "Psallite" of A. Roesler, S.J., and in the "Hosanna" of the Rev. Ludwig Bonvin, S.J. This last mentioned excellent hymnal, with which the undersigned is well acquainted, begins with seven hymns for Advent, including two melodies for "O Come Emmanuel," particularly desired by Mr. Doherty; then follow fourteen hymns for Christmas, besides thirteen to Our Lord; seventeen for Lent; ten for Easter; two for Ascension; four for Pentecost; four for the Feast of the Most Holy Trinity; twelve for Corpus Christi, the Blessed Eucharist, etc. Among these are translations or imitations of the "noble hymns of the Divine Office of the Church," which, too, Mr. Doherty wishes to see in our hymn books.

We have no need, then, to envy the Episcopal Church for its hymns, nor is it necessary "to claim as ours all of its hymns which are worthy of our use. . . ." Comparing the "Hosanna" melodies with those of the Episcopal Hymnal we should hardly prefer the latter. "We have here, indeed," as a critic of the "Hosanna" justly remarks, "a choice selection of the most beautiful hymns that have been used by the Catholic Church since the twelfth century," and, what is a most important, though generally much neglected, feature in Catholic and Protestant hymn books, "the texts are really adapted to the melody and rhythm, with the accents, pauses and caesuras placed naturally and properly, and this holds true of all the stanzas."

Buffalo.

FREDERICK J. BUNSE, S.J.

Rational Athletics

To the Editor of AMERICA:

I rise to a point of personal privilege, which, I believe, takes precedence of anything short of an alarm of fire. Mr. Shortall, in your issue of January 15, has misrepresented me and my works, and I crave your indulgence for a little space in which to defend both. To begin with, I believe every word in the first long paragraph of Mr. Shortall's letter. But from there on we quarrel. Dr. Walsh is amply able to defend himself. As for me, when I talk athletics, I mean an integral part of the scheme of education from the fifth year of the elementary school, to and through the post-graduate schools of the university. I stand for one principle, namely: Make the "school team" eighty per cent of the register, thus at one "fell swoop" wiping out professionalism and proselytism, and giving the ordinary boy and the under-developed boy a chance to get some athletic training. And I have letters from Sargent, Anderson, Brown, Meylan, Wood, Storey, Wingate, Raycroft, McKenzie, and others, agreeing that this principle must ultimately be adopted by all educational institutions. My illustrations are naturally taken from the elementary school, for that is where I live and work. It is for others to work out the application of the principle to high schools and colleges.

Mr. Shortall says, "I am opposed to primary school boys being trained." I distinguish: If they are trained for individual, intensive competition of the present style, I agree. Mike Murphy

said no boy under eighteen should be so trained. And Mike Murphy certainly knew his business. But to be trained in athletic exercises, as part of a rational scheme of physical development, instead of getting only uninteresting calisthenics, such as Mr. Shortall prescribes, is a horse of another color. Our boys get two forty-minute periods a week of physical training, consisting largely of running, broad and high jumping, hop, step and leap, shot putting and ball throwing, interlarded with development exercises such as chinning, trunk lifting, etc. And they take these development exercises, because they see the immediate application of them in their jumping, shot putting, and so forth.

We haven't any star athletes. We haven't any time to give to developing them. But we have several hundred boys who are learning the "form" of some interesting outdoor sports and gradually developing the strength and skill necessary to enjoy and to seek competition with any and all comers. Once a month, usually on the first Friday, we hold an inter-class meet, in which at least eighty per cent of each class takes part. There is no compulsion about this, however. In fact, no class is eligible for competition, unless at least eighty per cent have paid their dues for the month, five cents each, to the athletic association. But so interesting are the contests, that no class has yet failed to qualify. Once a month also, usually on the third Friday, we hold an individual meet, for the boys who think they are good. We give them a chance to show off a little. That is our concession to the instinct for hero worship. But the program for all of these meets is announced only a day or two ahead. No chance for specialization. There are ten events on the program. Any two may be chosen and the competitors must be ready. Again, we have challenged the boys' schools in our neighborhood to select any five of the ten events on our program, and we will meet them in competition on the basis of eighty per cent of the register on any or all grades from 5A to 8B inclusive. If that isn't rational athletics, what is it?

New York.

FREDERICK J. REILLY.

International Aid

To the Editor of AMERICA:

Two years ago had there been international cooperation in preventing war, Europe would have been spared the tragedy of the ages. Similarly if there were at present world-wide organized aid thousands would not be dying of hunger and cold in various parts of the world, while thousands of others are wasting more than would have been sufficient for our unfortunate brethren. Such assistance should not be called charity, but a just equalizing of the pressure. If we are "one body in Christ" the heart ought to send its blood where it is needed, and be prepared for prompt action.

Why have twenty centuries passed since the Apostle commanded, "Bear ye one another's burdens" without his precept having been accomplished? Why have the last twenty months passed—months of destitution in Poland, Serbia, Mexico, and Belgium, months when the pity of it was before the world, and would have loosened purse-strings—without any adequate appeal or plan having been formed by State or Church? I hear many say: "I would give, indeed I feel uncomfortable that I have not done something, but I don't know where to send my contribution, nor can I always be sure of the honesty of the agencies." To conclude, what is necessary is a world-wide organization in which implicit trust may be placed. Individuals should be awakened to a realization that our brothers are dying in other lands for want of a moiety of what we squander on self. Agents should be appointed to receive our offerings who shall be easily accessible, and whom we can trust to distribute judiciously and honestly, the aid we give.

Baraboo, Wis.

J. T. DURWARD.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JANUARY 22, 1916

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Published weekly by the America Press, New York.
President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSLEIN;
Treasurer, JOHN D. WHEELER.

SUBSCRIPTIONS, POSTPAID:
United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:
THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.
CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

Contributions for the Mexican fund may be sent direct to AMERICA.

The Ohio Lesson

IF your employer steals from your wages and obstinately refuses restitution, you may choose between two courses. You may invoke the law, or you may lie in wait for your employer, and, having murdered him, destroy his property. The first means of redress is slow. It may right your wrong, probably will, but it may not. Legal procedure is tortuous, and justice sometimes falls to the weaker side with the better lawyer. Murder, on the other hand, is swift, but murder never rights a wrong. It does not restore your lost wages, and is therefore futile; it leads to the gallows, and is therefore foolish. Everybody loses, the community included.

But too often has labor, smarting under real injustice, adopted the second method. Inflammatory speech-makers have told the workingman that he is a slave, a statement not without an element of truth. By reiterated assertion, he has been persuaded that as a slave he has no day in court, a charge that is always an exaggeration and usually a falsehood. But the worker is a man, and man's endurance of wrong has limits. A final act of injustice or of what labor regards as injustice, and the dumb resentment, kept alive by agitators who make a comfortable living out of hatred and revenge, bursts into ravaging anarchy.

When will the workingman learn the lesson that two wrongs never make a right? The dead in two humble homes, the overflowing hospitals, the crowded jails, and the smoking ruins at East Youngstown are another proof of the pitiful futility of labor's recourse to violence. And when will municipal governments learn, that the protection extended to sordid sowers of discord under the title of "free speech and a free press," is the one way best fitted to protract the reign of social injustice?

The True Cause at Last

ARUSSIAN conductor of music who recently came to our shores has discovered once more the true cause of the present war. Strauss and Wagner, it seems, are most to blame. The popularity their compositions so long enjoyed not only in Germany, but, presumably, in the rest of Europe also, has been so constantly feeding the public mind, or better, the public ear, with martial sounds that to the discerning the cataclysm of August, 1914, was only a foregone conclusion. "The introductions of Wagner," explains the Russian musician, "with their tumult and blare of trumpets, infused a war-like spirit into the German nation and fostered it for generations." As for Strauss, the effect of his music on neutral hearers is considered so dangerous that the orchestral parts of the "Alps" which were being sent to the New York Philharmonic Society were recently confiscated, it is reported, by the British censor. As a little fighting is said to be going on just now in Alpine regions, it was to be expected, no doubt, that a symphony clearly menacing an American audience's neutrality should be seized by the vigilant censor. For if a line from a loyal Englishman's poetry, such as "The captains and the kings depart," was justly suspected of containing dark treason, how could a German composer's symphony bearing so offensive a title as the "Alps" possibly escape confiscation?

But if it be true, as our Russian guest would imply, that the popularity of Wagner's and Strauss's music has brought on the war, when peace is restored drastic measures must be taken to prevent composers from causing another European conflict. For this end an international congress of statesmen and diplomats should declare that after a certain date the publication of martial airs will be considered high treason, the playing or singing of them a felony, and the manufacture of trumpets, drums and bugles a very serious offense. A board of censors should then be appointed to examine carefully the national hymns of all the civilized countries of the world, with the object of deleting every martial note and warlike word they discover. Such stirring songs as the "Marseillaise," "Die Wacht am Rhein," "Scots Wha Hae," "The Minstrel Boy," and "The Battle Hymn of the Republic," will then sound like so many nursery lullabies. Not until laws like these are passed by the parliament of nations will the possibility of another war's ever beginning be really "un-thinkable."

For All But Mexico

THE cry of distressed Europe has been answered in America. We have given of our best in food, in money, and in service. Empty hands in many lands have been filled by the generosity of American citizens privileged to lessen in some small degree the inevitable

barbarities of war. Following a humane precedent, the President of the United States has designated January 27 as the day on which special collections are to be made throughout the United States for the starving Jews in war-stricken Europe. No doubt, too, the recent appeal in behalf of the babies and little children of Germany and Austria-Hungary will meet a most generous response.

All this is to our credit. But from our generosity we have excluded a suffering nation nearer home. We have sent ships of mercy to many European ports; to the pleadings of Mexico, harried, outraged Mexico, in her sore need, we have turned a deaf ear. At this very moment, typhus is carrying off thousands in the City of Mexico. Thousands are dying of starvation throughout the land. Americans returning from various cities in that unhappy country report scenes of suffering almost unparalleled. With desolation is all the land made desolate.

As a people, what have we done for Mexico? Politically, we have done much for a Mexican revolutionary faction. But from the standpoint of charity, as a people we have done nothing, absolutely nothing. Here and there a few generous individuals and private societies have striven to alleviate the sufferings of Mexico; but that is all.

We eagerly embraced the privilege of succoring unhappy Europe. We have ministered without distinction of Jew and Gentile. We shall not lack our reward. Now let us have a day, appointed by the President of the United States, on which we shall gather our forces for the relief of desolate Mexico.

The Noblest Benefaction

FEW charities have won such golden returns in words of human praise as a donation recently made in Pittsburgh by Henry C. Frick. All the Carnegie books and buildings together, an enthusiastic contemporary remarks, have not brought so much genuine joy to so many persons nor been so directly helpful to the world at large as this single gift.

Three days before Christmas the failure of the Pittsburgh Bank for Savings was announced. Among its depositors were 41,000 school children who had trustingly confided to it their early savings, the fruit of youthful thrift and economy. An arrangement had been made by the Board of Education enabling the bank's collector to pay weekly visits to the schools and gather the penny savings of the children. Half of this money was now hopelessly lost, it appeared, and the other half might be restored, if all went well, only after a long period. At this juncture Mr. Frick appeared upon the scene. The children were not to lose a penny of their savings, the money lost was to be refunded at once. Mr. Frick's words were good in currency, and 41,000 homes were made happier in consequence that Christmas

season. Faith in humanity was not lost, the incentive for economy and work was not blighted in the bud, the country was saved from "a new crop of potential agitators, anarchists and I. W. W's." Such was the comment of the press.

The action of Mr. Frick deserves all the praise it has received; but while on this occasion American editors are so much concerned about the life-long effect that the disillusionment caused by the bank's failure might have had upon the impressionable minds of the children concerned, is it not marvelous that the same reasoning should not be applied where there is question of a disillusionment of a far more serious nature? The ideas of law, order and virtue are impressed upon the intellects of millions of children throughout the country without reference to God. Moral bankruptcy is only too often the result; belief in law and order and virtue are lost, and both the individual and the State suffer. No millionaires step forward to help solve this problem. Why should they? Money is powerless here. The solution of this problem lies in the prevention of the moral bankruptcy by bringing into young lives God and God's law.

The Real Issue

WITH all respect for the genuine good-will of the delegates to the recent North American Preparatory Conference, the deepest wisdom which that body has yet given the public is to be found in a remark by a Presbyterian member, the Reverend Doctor Roberts. "I wish right here," interposed Dr. Roberts, when reference to "the sin of schism" was made, "to object to any such expression as 'the sin of schism.' We Presbyterians have no apologies to make for the Reformation."

Dr. Roberts points the issue sharply. How can unity be secured if essential differences are ignored? Dr. Roberts believes that an act which the Catholic Church deems schism, may be an act blessed by God. The Catholic Church believes that the act which she terms schism is under all circumstances an act of itself meriting eternal damnation. The Conference, however, compromised by substituting the words "the fact of schism," for the offending phrase, or, in other words, calmly ignored the very point at issue.

It is not possible to agree with a man's opinion, or to dissent from them, if you do not know what these opinions are. But many Religious Unity Conferences are, apparently, founded on the extraordinary theory that the three hundred-odd creeds in this country can be brought into essential unity when every Church, for conference purposes only, sedulously omits all mention of its fundamental principles. Yet as far as the Catholic Church is concerned, "the many problems of unity" which perplexed the recent Conference may be reduced to one. "I alone am the Divinely-appointed teacher and guardian of truth," she proclaims. "Are you willing to submit?"

Examens After Reading

THOUGH Charles Lamb was not a particularly pious man, he was much averse to confining the practice of saying grace exclusively to meal-times. "Why have we none for books, those spiritual repasts?" he asks, "a grace before Milton, a grace before Shakespeare, a devotional exercise proper to be said before reading the *Fairy Queen*?" Elia's suggestion is an admirable one and could be profitably followed by old-fashioned folk who still find Elizabethan authors worth reading. But for the sheep-like multitude of today who care only for what "everybody is reading" and whose intellectual pabulum consists for the most part of Sunday supplements, cheap magazines and "best sellers," an examination of conscience after reading would doubtless be more profitable than grace before that exercise, particularly as the quantity of thankworthy matter to be found in the average popular novel is very meager indeed.

Suppose, then, that after milady has breathlessly finished the last chapter of her favorite author's thirtieth and latest "success," she devotes ten minutes to recalling what she has just read and to asking herself these questions: How much innocent enjoyment did the book give me? What characters in the story do I admire, and why? What effect has the perusal of the book had upon my highest ideals, my moral standards and my spirit of Catholic loyalty? What is the novel's literary, educational or cultural value? Can I profitably or even safely read another story by the same author? Would it be right to recommend the present volume to my friends?

The young gentleman, too, who is passionately fond of devouring illustrated magazines, might put himself through a somewhat similar questionnaire after he has passed an empty evening reading the dozen flaming monthlies that were "just out" that day. After a sober appraisal of the moral and intellectual benefits he derived from his five hours' submersion in a wild sea of print and pictures, perhaps he would reach the same conclusion as milady, and wisely decide that devotion to the "popular" literature of the day is not only downright folly, but in many instances is a far worse sin than "a mere waste of time."

LITERATURE

XVIII—Charles Lamb

"THE world will never see again," wrote Walter Savage Landor, "two such delightful volumes as 'The Essays of Elia'"; Lamb's "Letters" in the opinion of many of his admirers are equal to the "Essays"; regarding Lamb's critical acumen, "he hardly ever pronounces a judgment that has not been endorsed by posterity," for "in the veracity of his literary criticism he was seldom mistaken"; and Hazlitt who knew him intimately calls Lamb "the most delightful, the most provoking, the most witty of men," whose life another describes as "one of simple human charity and renunciation of self." Should not an author

who has deservedly won from good critics such tributes as the foregoing have a place on the Catholic's bookshelf? "Yes," the cautious reader may answer, "provided such high praise was really merited. But was it?" Let us see.

It is quite probable that many a young reader has become violently prejudiced against Lamb because they have been forced to study some of his essays in a collection of "school classics." For it could easily happen that even such charming papers as the "Dissertation on Roast Pig," "Old China" and "The South Sea House" have become so unpleasantly associated in some minds with tiresome exercises in paragraph-structure, with the feverish quest for metaphors, or the heartless detection of Elia's archaic words and veiled quotations from Elizabethan poets and sixteenth-century prose-writers, that the gentle Lamb instead of becoming his readers' cherished friend, remains merely an undesirable acquaintance. But could Elia have foreseen that his writings by being made a "classic" would one day produce such a deplorable effect on the young, it is not hard to picture him frantically destroying every copy of the "Essays" he could lay hands on and then sending Manning or Coleridge a whimsical letter containing twenty-five excellent reasons why he made the sacrifice. For all sincere admirers of Charles Lamb are agreed that though you may begin his works expecting to find merely an author, before reading far you have made a friend, and this is because "The Essays of Elia" are largely autobiographical in character, and because no letters ever written smack more of the author's amiable traits than do those of Charles Lamb.

Those then who would acquire or renew an admiring appreciation of Elia should pick up the "Essays" some quiet hour and open them, say, at the highly characteristic paper on "Imperfect Sympathies," and let the author tell in his charming, confidential, anecdotal way just why he "cannot like all people alike." He begins by explaining that his "constitution is essentially anti-Caledonian," and goes on to describe several diverting adventures he had with hard-headed Scots who are wont to "stop a metaphor like a suspected person in an enemy's country." Equally antipathetic to Elia are those of the circumcision. "I cannot shake off the story of Hugh of Lincoln," he confesses. Quakers, however, he likes, though not "(as Desdemona would say) 'to live with them.'" "I must have books, pictures, theaters, chit-chat, scandal, jokes, ambiguities, and a thousand whimsams, which their simpler taste can do without." The essay ends with an amusing account of the supper Lamb once had at Andover with three very grave and very canny Friends.

Then to find Elia in another vein turn to "Dream Children; a Reverie," and observe the clever and artistic use he makes of "indirect discourse," as he tells little Alice and John "how religious and good their great-grandmother Field was"; how "handsome and spirited a youth" Uncle John was, and how much Elia missed him when he died. Then follows that poignant autobiographical passage in which Lamb tells:

How for seven long years, in hope sometimes, sometimes in despair, yet persisting ever, I courted the fair Alice W—n; and, as much as children could understand, I explained to them what coyness, and difficulty, and denial meant in maidens, when suddenly, turning to Alice, the soul of the first Alice looked out at her eyes with such a reality of re-presentment, that I became in doubt which of them stood there before me, or whose that bright hair was; and while I stood gazing, both the children gradually grew fainter to my view, receding and still receding, till nothing at last but two mournful features were seen in the uttermost distance, which, without speech, strangely impressed upon me the effects of speech: "We are not of Alice, nor of thee, nor are we children at all. The children of Alice call Bartrum father. We are nothing; less than nothing, and dreams."

Further progress in Lamb's friendship may be made by opening his "Essays" some other day at "Distant Correspondents," a

paper which is outlined, as many of Elia's are, in several of his best letters. "Epistolary matter" he lays it down, "usually compriseth three topics, news, sentiment and puns," and he then proceedeth to prove to admiration, how impossible it is to transmit them intact and unimpaired to a friend who lives in Australia. For if Elia writes, for instance, that their common "friend P. is at the present writing (*my Now*) in good health, and enjoys a fair share of worldly reputation," by the time a letter reaches Sydney, P. "may possibly be in the Bench or going to be hanged, which in reason ought to abate" something of the Australian's transport at hearing P. was well. Let the aspiring admirer of Lamb then read in that same essay the delicious page in which Elia gravely discusses how the wife of Will Weatherall, formerly a humble servant maid, ought to be received. He advises "an abstemious introduction of literary topics before the lady," questions "how far jacks, and spits, and mops could with propriety be introduced as subjects" and decides "in what manner we should carry ourselves to our maid Becky, Mrs. William Weatherall, being by: whether we should show more delicacy, and a truer sense of respect for Will's wife, by treating Becky with our customary chiding before her, or by an unusual deferential civility paid to Becky, as to a person of great worth, but thrown by the caprice of fate into an humble station." Elia then descants feelingly on the fate that is likely to befall his "agreeable levities" those "twinkling corpuscula which should irradiate a right friendly epistle," by the time they reach the Antipodes and ends the paper by inquiring with great concern about the predatory habits of the exiled islanders.

Fresh tastes of Lamb's quality may be found in "The Superannuated Man," "The Old and the New Schoolmaster," "Grace Before Meat," "The Two Races of Men," "The Convalescent," "Poor Relations," "Mrs. Battle's Opinion on Whist," "The Old Benchers of the Inner Temple" and some of the "Popular Fallacies." But if the reader cannot discern in the foregoing list of essays the author's engaging playfulness, smiling pathos, sparkling wit, moral health and literary sanity, all expressed in a singular purity of style and thought and altogether free from Rabelaisian excesses, Lamb is not for him. He should take his intellectual food from an author who is less whimsical and quaint than Elia, from one less saturated with the works of England's greatest poets and prose-writers.

But those whom the careful reading of the "Essays" has made Elia's intimate friends, will then eagerly take up, no doubt, his delightful "Letters," particularly those he wrote to Barton and Manning, men who would now be almost forgotten had they not been so fortunate as to be Lamb's correspondents. It is in his letters, also, particularly in those written to Wordsworth and Coleridge, and in his admirable paper "On the Tragedies of Shakespeare" that Lamb's unerring critical acumen is most in evidence. Wordsworth seemed quite incapable of distinguishing the metrical prose in his own writings from the true poetry they contained, but his friend Charles Lamb never made a mistake. The poems he called the best are so considered still. Thoroughly realizing, too, Coleridge's remarkable powers, his sometime fellow-schoolmate at Christ's Hospital strove earnestly, but in vain, to have the author of the "Ancient Mariner" produce many another literary masterpiece.

But even more winning and attractive perhaps than Lamb the essayist, the letter-writer and the critic, is the portrait which a literary tradition has handed down to us of Lamb the man. So devoted was he to his afflicted sister that for her sake he renounced marriage and always felt that there was "something of dishonesty" in any pleasure he took which she did not share; so loyal was he to his countless friends, among whom was numbered the "good Catholic" Vincent Novello, that few authors have had more affectionate tributes paid their memory; so fond was he of books that he would lovingly caress his old

folios, and he became so true a child of London that he could not long remain away from the "sweet security" of its streets. Indeed Lamb had so many amiable traits that Thackeray has enthusiastically canonized him, calling him "Saint Charles." But perhaps the novelist was not aware that saints as a rule are not addicted to Unitarianism and conviviality. The first of these infirmities Lamb got from Coleridge and the second was due to his own love of good company. For the mere sight of "a bottle and fresh glasses" left poor Elia quite powerless to resist temptation, so he sometimes went to bed much less than "half as sober as a judge." But this sin of frailty we can pardon and forget in our admiration for his unselfish life, amiable character and incomparable "Essays." WALTER DWIGHT, S.J.

REVIEWS

Isabel of Castile. By IRENE PLUNKET. New York: G. P. Putnam's Sons. \$2.50.

It is dangerous for a writer to attempt a task already accomplished by a master hand. The reader will almost unconsciously institute a comparison between the two compositions, and the newer work will necessarily suffer in the process. Such is the case with "Isabel of Castile." It recalls a popular classic of American literature. That classic, Prescott's "Ferdinand and Isabella," though not free from errors and marked by anti-Catholic prejudice, is nevertheless a sterling and fascinating book. On Prescott's canvas, Isabella lives for posterity with something of her real greatness as a queen, and with all her admirable virtues as wife and mother. Miss Plunket has not entirely succeeded in giving the same relief and vitality to the picture she has drawn. The portrait is too neutral and pale. Yet some things have been well done. Isabella's dealings with her children are described with feeling and the siege of Granada does not lack interest and animation. If Torquemada gets more berating than is his due, the great Ximenes de Cisneros, the Friar Cardinal and Minister of State receives credit at least for his extraordinary virtues. But if the writer realizes the Queen's greatness and the influence she wielded on the destinies and the glories of Spain, she exaggerates what she calls Isabella's "bigotry" and "heartless cruelty." The severities of the Inquisition and Isabella's expulsion of the Jews are painted in too glaring a light. While the Spanish Inquisition has gained an unenviable notoriety, it must not be forgotten that according to Victor Duruy, a historian by no means favorable to the Catholic cause, "an inquisition more terrible than that of Spain covered England with funeral piles." It must also be remembered that heresy was not the only crime tried by the Inquisition. Polygamy, treason, contraband, the sale of munitions of war to the enemy were also amenable to its jurisdiction. With regard to the expulsion of the Jews, it is true that it deprived the country of many wealthy and industrious inhabitants. Yet it was followed not by the decline of Spain, but by the golden age of its greatness and world-wide empire.

The style of the book is with rare exceptions, clear and easy. The author is acquainted with the historical sources of the subject from the Curate de los Palacios and Peter Martyr down to the moderns. The final result, however, of the writer's researches and studies is lacking in historic depth and insight. The reader misses the rich and finished picture which Isabella the Catholic, the unifier of the Spanish nation and the co-discoverer of the New World, so fully deserves. J. C. R.

What May I Hope? A Look into the Future. By GEORGE TRUMBULL LADD, LL.D. New York: Longmans, Green & Co. \$1.50.

This is a companion volume to Dr. Ladd's treatises on knowledge, conduct and belief, previously reviewed in the columns of AMERICA. Intimately connected with his work

on faith, it closely resembles the latter in grace of style and manner of treatment. In the first four chapters the nature, sources, rights, limitations, assurances and uses of hope are ably discussed, and, in the main, the conclusions reached are sound and practical. Thus he wisely insists that trust in God brings in its train all other reasonable and lawful hopes; that our hopes, if they are to be permissible, must spring from licit desires; that all true reform must begin with the moral amelioration of the individual; and that neither education nor social activity can afford to dispense with God. Referring to the hopes of science, he frankly concedes that the evolutionary hypothesis has been an utter failure, and he adds: "Now the cry is, not back to Darwin, or back to Lamarck, but back to the facts." Deservedly, too, does he censure as impractical the vaunted dreams of Socialism, and well does he observe that Christianity, though in truth it goes a far way towards remedying and removing human ills, is essentially other-worldly in its aims and ideals.

But exception must be taken to some statements contained in the chapters on the "Hope of Immortality" and of a "Divine Kingdom." Leaving aside much that is ambiguous, the author does not make clear what he understands by the human soul. His contention that "The conceptions of the earlier day as to what it is 'really to be,' to be a 'substance' in the metaphysical sense, no longer satisfy either physics, or psychology, or ethics, or the philosophy of religion" is untenable, unless the "conceptions of the earlier day" be accepted in a very restricted sense. Dr. Ladd's context places no modification. Again, when he admits that scientific investigations have cast doubt on the proofs for the soul's immortality which were satisfactory to the theology and philosophy of the past, he is departing from the truth, and the success of his own attempt to establish the belief in immortality on other foundations may be readily questioned. Finally, when he maintains that Christ did not institute the Church as a religious society, and that the standard for membership in the Kingdom of God as conceived by Jesus "was spiritual, a change of mind, self-surrender, and a loving trust in Divine Grace, rather than any technical mode of worship or legal conformity," Dr. Ladd is manifestly at variance with well-authenticated facts of history.

D. J. C.

Aladore. By HENRY NEWBOLT. New York: E. P. Dutton & Co. \$1.50.

"Aladore" is a delightful fairy tale written for grown people. The quaint and supposedly medieval style in which it is told, the frequent poetically descriptive passages that are woven into the narrative, the delicate symbolism that peeps from behind the different events in the story and the many real touches of nature that greatly help to make the world of elfland akin to the grown-up world of knowledge and experience, all combine to produce in the reader's imagination a vivid interest in the adventures of Ywain, the hero knight, who forsakes his worldly possessions to go in quest of transcendent pleasure. The one literary defect in the book is that the idealization of human nature, in it, is too privative. Instead of merely prescinding from the actual, the author is led at times to a negation of it. This is due, manifestly, to the spirit of neo-paganism that pervades the story which will not allow the author to recognize, as truly inherent in human nature, much that Christianity, in its enlargement of that nature, has revealed as essential to it. The key and climax to the story is given in the words of Ywain to the Archbishop of Paladore: "We all seek for the land of our desire, and we build therein a city and a house for our abiding. And you call your city Paradise, and ours we call Aladore, for of our own dreams is it builded and upheld."

M. I. X. M.

Michael Freeburn Gavin; a Biography. By BASIL GAVIN. Cambridge: The Riverside Press.

To one who has sat with the present reviewer in the amphitheater of the Boston City Hospital and watched Dr. Gavin operating, or strolled behind him as he made his morning rounds through the various wards attached to his surgical service, this biography will recall many interesting memories. Of the book itself it may be said that though it is a work of filial piety, the relationship of the author to his subject simply enables the son to give a more truthful and intimate portrayal of his father and of his home-life than could otherwise have been secured, for Dr. Gavin stands out from the pages of the volume just as he was: a kind, skilful physician, and "a gentleman of the old school." He belonged to a type of medical man which today is practically obsolete. He was both a general practitioner and a surgeon, and it is difficult to say in which branch he was more eminent. He was everywhere celebrated for his skill and prudent judgment in surgery, and yet he seemed to be naturally fitted for the rôle of the family physician. He was house officer at the Boston City Hospital almost from its very beginning, when he was not yet twenty years old, and for the rest of his life, with but few interruptions, he was closely associated with that famous institution as a member of the surgical staff, and at Carney Hospital he was visiting, or consulting, surgeon for thirty-five years.

Dr. Gavin was a man of broad sympathies and was actively interested in almost every Catholic organization in Boston. From those who were devoting their lives to the service of religion, the Doctor would never accept any remuneration for his services, and the following extract from a letter written by him to the superior of a convent which he attended, is quoted as being characteristic of the man and his religious instincts: "You and yours are spending your lives in the service of the poor, the sick, the needy, and the afflicted. If any small skill of mine can ever aid you, it is yours at any hour of the day or night. Never speak of my 'kindness' in seeking to help you; my 'privilege' is the proper phrase." Dr. Clarence Blake writes an excellent introduction to the volume, and scattered through the book are many tributes from fellow-physicians.

F. J. D.

Sermons. By Rt. Rev. Mgr. THADDEUS HOGAN. New York: P. J. Kenedy & Sons. \$1.50.

The Shepherd of My Soul. By Rev. CHARLES J. CALLAN, O.P. Baltimore: John Murphy Co. \$1.00.

Mgr. Hogan, the well-known preacher of the Trenton diocese, has gathered together in this volume a series of sermons on the Church, her faith, her morals, her doctrines, and her devotions, the fruit of a long and useful life's experience in preaching the Word. How to know and to love God is the burden of each discourse. In a direct, forceful style, and with the thoroughness of the trained theologian, the writer masses his arguments for Catholic truth clearly and strikingly. The sermons should appeal to every thoughtful reader, Catholic or non-Catholic, and preachers will find in the volume much that is helpful and suggestive in matter and style.

Father Callan takes the twenty-second Psalm, the Psalm of the Good Shepherd, and gives a detailed comparison of the shepherd and his flock roaming the hills and plains of Palestine with the Saviour of the world shepherding human souls throughout life's journey. The author gives the Psalm's literal translation from the Hebrew, holding that it expresses more beautifully and exactly the different characteristics of shepherd life in the Orient than does any version from the Latin or Greek. The chapters of the book are divided according to the verses of the Psalms, and the author stresses especially the application of David's song to the relation between souls and the Great Shepherd of souls. It is by reflecting on this, the higher sense of the poem, that Father

Callan hopes to make his readers appreciate more fully and love more intensely the Shepherd who died that the flock might live.
G. C. T.

Modern Austria: Her Racial and Social Problems. By VIRGINIO GAYDA. New York: Dodd, Mead & Co. \$3.00.

This is a translation from the Italian made in England. The translators tell us that the author is "a keen observer and able student of political and social movement"; and they seem to expect us, therefore, to accept his book with blind faith. He, on his part, continually makes sweeping assertions, for which he condescends to give no authority, as, for example: "Among the 2,500 priests of the Galician Uniate Greek Church, there are at least 800 Russophiles, who labor in silence to break slowly and gradually every link with the Latin Church, and to draw near again to the Russian. They begin by attempting to liberate the Church from all the Latin innovations of Rome; by imitations of the ritual of the Orthodox Church, by divine services with the Orthodox liturgical books, by the elimination of the name of the Pope from the liturgy." A statement bearing so apparently the marks of inexactness does not inspire confidence in Mr. Gayda's keenness of observation. Similar assertions are found on almost every page when there is question of the nobility, the clergy, the Christian Socialists and the court. Mr. Gayda is bitter towards Austria. Austria has problems to solve, and Austrians, high and low, have their faults. No one ignores the former or denies the latter. In Mr. Gayda's eyes the worst of both country and people is their Catholic faith, on which he pours out the quintessence of his bitterness. That Corpus Christi should be celebrated officially in Vienna, puts him in a mental state which is half contempt, half frenzy. His term for the Catholic religion shows both his hatred and his ignorance of it, for he calls it "the worship of the Catholic Cross."
H. W.

Leerboek der Algemeene Geschiedenis. By J. KLEYNTJENS, Canisius College, Nymegen, Holland. Vol. I.

Leerboek der Neredlandsche Geschiedenis. By J. KLEYNTJENS, Canisius College, Nymegen, Holland. Second Edition.

The first of these valuable and interesting text-books starts with the earliest period of ancient history and carries the reader up to the beginning of the eighteenth century. Though judiciously condensed, the book is remarkable for its completeness as to leading events. The excellent grouping of the different periods, with each of them having its proper subdivisions, gives the student a clear perspective of the panorama of nations. Unlike most text-books of history, this gives considerable space to a succinct yet lucid review of the arts and sciences and also of religious, social and economic conditions among the various peoples during each succeeding period. The author is impartial in his statement of facts.

The second volume is a very clear and concise history of the Netherlands. It is well known that this part of Europe has been from the earliest period the scene of the most important battles in all history. The Low Countries have also played a leading rôle in the general development of the arts and sciences, of manufacturing and engineering, of commerce and agriculture. The author displays great skill in the grouping of events and remarkable acumen in judging of their import. He gives due prominence to the Southern Netherlands, whose activities in various lines up to the sixteenth century to a large extent eclipsed those of the Northern portion. Commencing, however, at the last named period the North forged ahead. The religious troubles during the sixteenth century and later are rightly set down as mere by-play in the great struggle of the Dutch during the eighty years' war to gain their independence from Spanish

domination. A comprehensive description is furnished of the rise and growth of Holland's colonies, the vast extent of which a modern Dutch writer has compared to a string of emeralds along the equator. The description of the remarkable reclamation system that obtains in Holland and the century-old struggle of the Dutch against the encroachments of the sea calls to mind the familiar English proverb, "God made the sea but the Dutch have made the shore." By no means the least interesting part of the book is a detailed account of the present kingdom of the Netherlands and of the radical changes that have come over the country in the way of religious liberty and political enfranchisement under the Constitution of 1848.
V. S.

Hellenic Civilization. Edited by G. W. BOTSFORD and E. G. SIHLER. New York: Columbia University Press.

In this large octavo volume of seven hundred pages, the authors endeavor by translations of extracts from well-nigh every Greek writer of antiquity to set before the modern reader in their native colors each phase of Ancient Greek life and civilization. There is an excellent introductory chapter containing a brief running commentary on the sources of Hellenic history together with valuable bibliographies attached to each period. The selections themselves from the ancients are in the main well-chosen and illuminating. Though of all such attempts to introduce the "lay" reader to the "veritable sources" of history, it must be said, that they labor under the very drawback they seek to avoid. Though these compilations of brief citations are made that the reader may not be obliged to accept the modern historian's view of the matter alone, but may have direct access to the sources, thus enabling him to judge for himself, nevertheless it must not be forgotten that it is the very view-point and personal psychology of the author that will determine the choice of the selections. For it is all one whether the historian himself assures his readers of a certain fact or adduces those writers who will give the same impression. Actual contact on a large and extended scale, independently of the author, with the "sources" can alone give us adequate and independent views of any period. Nevertheless such attempts at giving a glimpse into the sources have their value to the general reader as they often possess a piquancy and a naïveté missing in a later summary statement of the same fact.
J. F. X. M.

BOOKS AND AUTHORS

In the *Catholic Mind* for January 22, Father Hull defines civilization as "an organized social and civic code, security of life, limb, and property, and a stable relation of mutual trust and confidence between man and man, based on the foundation virtues of justice, honesty, and truth." He then proves that the practical Catholic, "the man of the penny catechism" is the most highly civilized person there is. He demonstrates how successfully the Church promotes true culture and ends by making a striking comparison of Catholic with Protestant countries. In another paper Dr. Austin O'Malley writes in his trenchant way in defense of the "Large Families of the Poor," and the number concludes with Mr. Riordan's grave reflections on "Automobilia."

"Open the window—go to bed—and keep your nerve!" is the simple prescription Dr. Edward Livingston Trudeau, "The Beloved Physician" (Houghton, Mifflin, \$1.00), used to give consumptives, says Mr. Stephen Chalmers, who has just written a good sketch of the lamented founder of the Adirondack Cottage Sanitarium at Saranac Lake. The open air treatment of tuberculosis, which Dr. Trudeau successfully tried on himself in 1874,

and which others began to take under his direction in 1884, is now in use in fully 500 sanitariums in the country and has cured thousands of cases. The author, who was a close friend of Dr. Trudeau, pays enthusiastic tributes to "The Beloved Physician's" courage, kindness, and optimism.

"Know Your Own Mind" (Cambridge University Press), a book of practical psychology, by William Glover, proves rather puzzling to the reader until the author's viewpoint is grasped. Unfortunately, however, a statement of this important item is postponed to the very last chapter, where, under the title "A Vital Postscript," the writer declares that he "has not hitherto mentioned the soul, simply and solely because the subject appears to be altogether outside the scope of a work on psychology." This strange exclusion of the soul from a treatise on the soul explains the great defect of the volume. On the other hand, the book is a clear and interesting exposition of Herbertianism, once so popular among a certain class of teachers.

"One Way of Love" (Brentano's), is the title of a little book of verses, more or less religious in character, by Cuthbert Wright. The following stanzas, miscalled, "The Immaculate Conception," for the author evidently means the Annunciation, are among the best:

He spoke; and one low organ peal
Ran breathless down the ancient sky;
From hidden choirs began to steal
The innocent and glad reply.

The storm of great arpeggios
Made the strong bars of heaven to sway;
But lilies leaned in silver rows
Before one girl more white than they.

Mr. Wright seems remarkably fond of choir boys for they keep invading his verses now as "black-eyed" or "red-lipped" singers, again with "white faces" and "crushing golden hair" and once more with a "warm pallor" on their cheeks. In "Sanctus Puer" Our Lord is described tumbling into bed, "his prayers half said," as if He were an ordinary boy.

A new illustrated journal called *Ireland* and described as "A weekly periodical, devoted to the interests of Ireland, to encouraging interest in Irish art, industries, music, literature, and history, and more especially to supporting the Irish Parliamentary Party in restoring and preserving self-government in Ireland," made its first appearance January 8. The leading article is a letter from Mr. John E. Redmond, in which he "congratulates the publishers of *Ireland* on their public spirit and patriotism in starting a newspaper to give correct expression to the views of Ireland on the present momentous situation," then follows a sketch of the late Edward O'Meagher Condon, and considerable space is devoted to chronicling the valiant deeds of Irish soldiers, "the spearhead of the Army," in the present war. It seems that their achievements, however, have not been receiving enough official recognition, for Mr. Redmond complains that the "London Irish," who were the first to enter Loos, captured five guns there, led a charge and made victory certain, were described in the dispatches as "a certain Territorial Regiment." So there was no honor even for him "that died o' Wednesday." *Ireland* is published at No. 8 West Fortieth Street, New York. John E. Coyle, M.D., is president of the company, and the price of the paper is five cents a copy. AMERICA wishes *Ireland* a prosperous career.

In the volume "Als die Zeit erfüllt war" (Herder, \$1.15) H. J. Cladder, S.J., offers a popular presentation of the Gospel of St. Matthew. After years of study he has sought to reproduce for others what has entered into his own heart

and mind, so he follows the Evangelist faithfully, and supplies the reader of our day with all that would have been obvious to the Jews of Palestine in the time of the Apostles. The apparatus of learning has been laid aside and only the direct results are given, and the particular purpose that guided the first Evangelist is pointed out. The book thus combines in one continued narrative the Gospel matter with its commentary.—Many of our readers are familiar with the name recalled in the title of Wilhelm Kosch's interesting study, "P. Martin von Cochem" (Volksvereins-Verlag, M. Gladbach, 60 Pf.). Father Cochem's work on Holy Mass is one of the old ascetical books that still retain their popularity. He was among the great men produced by the Capuchin Order in the seventeenth century. His intensely active life was cast amid turbulent times, yet nothing could stay his zeal or embitter the genial temper reflected in his works. It is interesting to note that 1,500 copies of the first edition of his "Life of Christ" were sold within a year, and that is about as large a circulation as the "best seller" among the romances of that day enjoyed. In recent times 150,000 copies of the Bachem edition of the book on the Mass have been sold.

BOOKS RECEIVED

Catholic Truth Society, London:

Among the Saucepans, Father Carlton's Offerings, Don Filippo's Zeal, Driving a Bargain, Ever a Fighter, and The Kingdoms of the World. By Louisa Dobree; Anglicanism at the Front. By James Britten, K.S.G.; A Modern Miracle: the Case of Peter de Rudder. By the Rev. Felix Rankin, S.J.; Russia and the Catholic Church. By Adrian Fortescue; Dante. By the Rev. H. S. Bowden; More Stories of the War; St. Stephen Harding (c. 1060-1134). By Henry Tristram; How to Stop the Leakage. By the Rev. John H. Wright, S.J.; Oakendean Grange. By Mrs. Bancroft Hughes; The Doctrine of the Catholic Church Touching Indulgences. By the Rev. Hugh Pope, O.P.; Monsignor Hugh Benson. By Allan Ross; Pilgrimage and Relics. By Gregory Martin; The Neutrality of the Holy See. By the Rt. Rev. Bishop of Northampton; Gregory Martin: Translator of the Douay Bible (1540-1582). By Dyddgu Hamilton; The Duty of Prayer. By Dom Roger Hudleston, O.S.B.; His Comings, Simple Meditations for Advent. By Mother St. Paul. One Penny each. Hymns from the Roman Breviary. Translated into English by Various Authors and Arranged for Devotional Use with a Brief Introduction. By Alban H. Smith, B.A. Threepence.

E. P. Dutton & Co., New York:

The Quintessence of Capitalism: A Study of the History and Psychology of the Modern Business Man. By Werner Sombart. \$5.00.

Duffield & Co., New York:

Songs of the Fields. By Francis Ledwige. With an Introduction by Lord Dunsany.

Harvard University Press, Cambridge:

The Poetry of Giacomo Da Lentino, Sicilian Poet of the Thirteenth Century. Edited by Ernest F. Langley. \$1.50.

B. Herder, St. Louis:

Organ Accompaniment to the Parish Hymnal. Compiled and Arranged by Joseph Otten. \$2.00.

Houghton, Mifflin Co., Boston:

The Old Testament in the Light of Today: A Study in Moral Development. By William Frederic Bade. \$1.75.

Jewish Publication Society, Philadelphia:

The Jews among the Greeks and Romans. By Max Radin.

The Macmillan Company, New York:

A History of the Family as a Social and Educational Institution. By Willystine Goodsell, Ph.D. \$2.00.

G. P. Putnam's Sons, New York:

Lectures on the History of the Papal Chancery Down to the Time of Innocent III. By Reginald L. Poole, Hon. Litt.D. \$2.75; Columbine: By Viola Meynell. \$1.50; West Point in Our Next War. By Maxwell Van Zandt Woodhull, A.M. \$1.25. From Moscow to The Persian Gulf: Being the Journal of a Disenchanted Traveller in Turkestan and Persia: With 160 Illustrations and a Map. By Benjamin Burges Moore. \$3.00.

Charles Scribner's Sons, New York:

The Boy Scout Movement: Applied by the Church. By Norman E. Richardson and Ormond E. Loomis. \$1.50.

The University Press of Chicago:

A Short History of Belgium. By Leon Van der Essen, Ph.D., LL.D. Professor of History in the University of Louvain. \$1.00.

University of California Press, Berkeley:

Texas in the Middle Eighteenth Century, Vol. III: Studies in Spanish Colonial History and Administration. By Herbert Eugene Bolton, Ph.D. \$3.50.

Joseph F. Wagner Co., New York:

The Blessed Peace of Death: A Little Book of Good Cheer. Adapted from the German of Rev. Augustine Wibbelt. \$0.75.

Woodward & Tiernan, St. Louis:

History of the Catholic Church for Parochial and High Schools. By the Brothers of Mary.

EDUCATION

Raffia Schools

THE conversation had veered to the subject of the curriculum. "If only you could see ten-year-old Johnny," exclaimed the assistant principal of a public school, "trying to make a doll's hammock out of raffia!"

"What is the dominating idea?" I inquired. "Does this process enlarge Johnny's social vision or coordinate his motor centers, or what?"

"I wish you could tell me," was the lady's tragic rejoinder. "I think it has some connection with motivation, but I am not sure. At any rate Johnny must do it, and I must see that he does it."

HUMBLE BEGINNINGS

The pearl was once a drop of water, the gleaming coral a bug, the Kohinoor in substance is a lump of coal, and the stately water-lily languidly sends deep roots into the ooze. Thus are nature's humblest elements transformed into things of beauty and perennial joys. Similarly modern elementary education springs aloft into the air like a matutinal lark, trailing strands of raffia from India, which is its home. I think it is India, but it may be Africa: the Oxford Dictionary gives no hint, for in that stodgy treatise, one reads, *s. v.* "Raffia":

1. A palm of the genus *Raphia*.
2. The soft fibre from the leaves of *Raphia Ruffia* and *Raphia tedigera*, largely employed by gardeners for tying up plants, cut flowers, etc.

But this, save for some quotations, is all. With typical English insularity, the Oxford Dictionary refuses to admit that raffia is the nineteenth century's greatest contribution to education. But we in America were quicker to recognize its worth. We have long set great store on raffia as a means of tying up the plants and cut flowers of our race.

THE MALCONTENTS

And yet even in New York, a few malcontents, ignorant persons, no doubt, such as parents, shop-keepers, editors and down-trodden teachers, are beginning to question with severity, the perfection of raffia and raffia methods in the schools. "My son can make a nice little footstool out of pieces of soft pine," writes a "Puzzled Parent" in the *New York Herald* for January 9, "but he can't spell, he can't do sums accurately, and he falters painfully in his reading. Business men tell me," continues this harassed parent, "that the products of our public schools—grammar and high—are most discouraging. They can discourse on the inner workings of a frog, but they lack the training that would enable them to write a plain business letter."

An experience in the office of *AMERICA* lends some confirmation to this last assertion. A nineteen-year old high school graduate on applying for a position as stenographer, was asked to take a very brief letter from dictation, then to type it at his leisure. This is a copy of his production:

Kindly accept my sincere thanks for the enclosure which to my regret the editors find it unvaluable but I am not the least thankful to you for your couriosity.

Imagine the harrowed spirit of an author on the receipt of a communication so unfeeling! Again, like De Quincy's Toad-in-the-hole, the critics raise the cry, "What is the matter with the public school?" Let us listen to a few more wailing parents.

WAILING PARENTS

"My boy," wrote a father, in the *New York Herald* for January 12, "is about to graduate from a grammar school. He can draw a bull-frog, a beetle or a bird. He can take an ordinary

oak leaf, trace out its veins, and tell me the history of that leaf from the acorn to its death in a coat of red and yellow in the autumn. But he cannot add correctly a column of figures three times out of five, he is a poor speller, and he cannot write a letter applying for a position that I would permit him to send out." Mr. Perley Morse, the head of a Broadway firm of expert accountants, states his valuation of raffia schools in terms marked and mathematical. "As an employer of people who are required to have a thorough education in elementary subjects," he wrote the Board of Education some months ago, "I find that there is probably only one in a hundred of the present generation now leaving the public schools who is proficient in the elementary subjects." "The cold blooded fact" comments the *New York Herald* for January 12, "is that the average grammar school graduate in this city doesn't even know his three R's, that many of them cannot add correctly a column of simple figures, that few of them can compose an intelligent letter, and that poor punctuation and faulty spelling are so common that among professional educators, it long ago ceased to be a matter of comment."

VALUE OF CRITICISM

It is perfectly true, of course, that parents and editors are not always well qualified to judge of the intrinsic value of a school system. Both private and public schools have often suffered from ignorant or ill-natured attacks by persons whose knowledge of what the school is actually doing and is trying to do, is very slender. Many present day parents regard the school as a machine, into one end of which Johnny may be inserted, to emerge at the other an Admirable Crichton. They do not know or will not admit, that the moral and mental training of any school is largely conditioned by the home which is made by Johnny's parents. Moreover, the task of the modern school is beset with difficulties quite unknown fifty or even twenty-five years ago, simply because in very many respects the life of the community itself has changed. Yet with all this and more admitted, it seems plain that the numerous and persistent complaints made against the public school cannot be wholly discredited. Parents are not setting themselves up as educational experts; they are merely judging the school by its finished product. That product is not satisfactory. The school is not giving an adequate return for the time and money lavished upon it.

EDUCATION, OLD AND NEW

In endeavoring very earnestly and very honestly no doubt, to fit the child to make his way in life, the school authorities have felt justified not only in departing from the old curriculum but from the principle upon which the old curriculum was founded. Training was aimed at in the older system; information is the goal of the new. The old school sought to develop the pupil's mind through the discipline of a few well-chosen subjects, a thorough knowledge of which was a practical necessity in life. It made much of "discipline," mental and moral, and inclined to be rigid and narrow, as in a measure, all training must be. The newer education holds, apparently, that the pupil must have at least some acquaintance with many subjects, distributed over a wide field of knowledge. The very phrase "formal discipline," it holds in abhorrence. It talks much of "individual freedom" and "individual gifts," as if there were an almost essential difference between individual members of the human race; and the serious faults which it does not seem able to avoid, are a lack of definite purpose and consequent mental dissipation.

THE THREE R'S

"The statement of careful observers," says the *New York Herald* for January 12, "is that the children come out of the public schools with a little knowledge of many things but without a thorough knowledge of any one useful thing. . . . That

reading, writing, and arithmetic are as essential as they ever were, is conceded by all. That pupils holding certificates of graduation are not grounded in these studies, has been proved absolutely." And yet nothing is resented more hotly by the representatives of the new school, than the charge that they neglect the three R's. Tables have been drawn up to show that the actual time now given these subjects is almost twice as great as that allotted in the school of fifty years ago. This may be true; but it is more than counterbalanced by the fact, utterly ignored by these statisticians, that the attention of the child, limited as it is, is now diverted by many subjects absolutely unknown in the school of our grandfathers. It is startling to learn that in some grades of the New York public schools, for instance, instruction is given and examinations held, in as many as fourteen different subjects! It is sheer nonsense to call a school of this kind anything but a promoter of mental dissipation. The common conclusion of critics in recent issues of the *New York Herald, Times, Sun, and Home News*, rests on solid facts. "Children in the elementary public schools are being jammed with the study of subjects of no practical use to them, to the exclusion of the three R's."

THE MORAL

The lesson which the critics of the public school are trying to force home has its moral for our own educational establishments. It is difficult to withstand the lure of the new pedagogy, with its specious, over-stressed policy of "awakening the child's interest"; it is exceedingly difficult to live under the Reign of Raffia without being affected in some degree by its false and destructive spirit. Up to the present, the Catholic grade schools, as a rule, have kept themselves clear of the fatal fads and fancies advocated by educational adventurers and often forced upon unwilling teachers in the public schools. The good sense of Catholic educators will no doubt continue to be a sufficient guarantee against obviously unwise or untried innovations. Yet the beginning of educational folly is seen in a few Catholic schools which weakly advertise that "the course of study is that followed in the ordinary public school." To parents and to educators acquainted with "the ordinary public school," as it exists in New York and other centers of population, this is at best a very dubious recommendation.

PAUL L. BLAKELY, S.J.

SOCIOLOGY

The New Parole System

AN Act of the Legislature of the State of New York, passed on May 10, 1915, empowered the Board of Estimate and Apportionment of certain cities to provide for the creation of a Parole Commission, and in the event of this action, directed the local mayors to appoint the members thereof. Besides the Commissioner of Correction and the Commissioner of Police, who are included ex officio, the Commission is to consist of three appointees. Pursuant to this decree Mayor Mitchel appointed for the city of New York Miss Katharine B. Davis, who was largely instrumental in having the law enacted, Mr. Bertran de K. Cruger and Mr. Alexander McKinny. As the city has long been provided with a Board of Parole, the questions very naturally arise: "In what does the new board differ from the old? What is the purpose of the change? What will be the probable results?"

THE OLD SYSTEM; ITS RESULTS

In order to make the matter clearer it will be expedient very briefly to review the scope and workings of the former Board. Its function was to endeavor in the case of youthful delinquents sent to the Reformatory, to prevent a relapse into crime. The inmates were committed on an indefinite sentence, i. e., until the Board thought fit to release them on parole, they remained in con-

finement, but never for less than six months, or for more than two years. Did the magistrate give a definite sentence, four months or one year, the prisoner was no longer a subject of the Reformatory, but either of the Workhouse or of the Penitentiary, according to the gravity of his offense. Misdemeanants were consigned to the former prison and felons to the latter, although this exact classification was not always strictly observed. The age of Reformatory subjects extended from sixteen to thirty years. The practical working of the system was as follows: The condemned spent at least six months in the Reformatory; he was then eligible to parole, which was dependent on two conditions, first, on the nature of his offense, and then, on his behavior during his period of detention. If all the conditions were favorable, he was discharged, but was under the surveillance of a parole officer to whom he had to report at least twice a month. The officer questioned him on his conduct, and especially on his employment; he ascertained by inquiries made of parents and others the truth or falsity of his declarations. Should the person paroled neglect to report, or to show the requisite improvement, he was first warned, then after a month or two of grace, either his term of parole was lengthened, or a warrant was issued and he was rearrested.

The results were said to be fairly satisfactory. Some two-thirds of those paroled were released, the remainder, however, either for violation of parole, or relapse into crime were returned to prison, or were lost sight of. It is interesting to learn that a few refractory subjects were not conceded the privilege of parole, but detained in prison the full limit of two years.

THE NEW SYSTEM

The new system differs from the former, especially in three features: first, it includes the old as well as the young, felons as well as misdemeanants, in a word, the prisoner of the Penitentiary as well as those of the Workhouse and Reformatory; second, the parole is not determined as to its inception, but may begin at any time according to the decision of the commission; third, with regard to the termination of commitment to the Penitentiary, no limit is to be assigned except that it shall not exceed three years. Commitment to the Workhouse, on the other hand may be either indeterminate, with a two year limit, and is applied to misdemeanants who have relapsed, or determinate, and is applied to first offenders. The latter are subject to a term of detention extending from two days to six months, and are evidently outside the parole class.

ITS PURPOSE

The purpose of the new system is "to extend the reformatory and correctional functions" of penitentiaries, reformatories, and workhouses. It proposes to accomplish this by parole, but before this is granted the following conditions are requisite: (1) The prisoner must be in the best physical and mental condition possible in prison; (2) His past record must justify his release; (3) His conduct in prison must have been satisfactory; (4) He must manifest industry and skill as a workman; (5) Above all he must have the prospect of employment, or willingness to accept employment secured for him.

ITS EFFECT

It does not require a prophet to conjecture what the result of the introduction of the new parole will be. It will convert all our prisons into reformatories. Indeed, it is difficult now to discern among them any substantial difference. Accordingly it will produce the results of the former system but in a different degree. For youth is naturally plastic and formative, old age, fixed and unbending. It is a Utopian dream to imagine that unfortunate backsliders will be corrected, that the idle will be made industrious, the unchaste, clean. As in the past despite threats

and penalties, many have returned scores of times to prison, so in the future they will return and remain to the time limit. Despite good resolutions taken in confinement, the meeting of old "cronies" on release, a little conviviality or some other occasion, will bring about a relapse. Some of the more prudent, no doubt, will avoid danger and migrate to parts where if they are caught, a brief, definite sentence, rather than a two or three years' term, even though a portion of it be spent on parole, will terminate their captivity. For even when on parole the culprit is still in custody, and in a sense, is a prisoner at large. The bird is released from its cage, but its flight is hampered by a string fastened to its foot.

In the Act of the Legislature the words, "the intent of this Act being to empower magistrates and courts to commit persons under indeterminate sentences," (p. 9) would seem to mean that the new law increases the power of the judiciary. Does it do so in effect? The judges, it is true, are invited to sit with the Commission in judgment on the eligibility to parole of those committed by them to the Reformatory and Workhouse, and the parole of Penitentiary prisoners is not even permitted without the magistrate's approval in writing. But suppose they do not favor the indeterminate sentence. Is their power not rather limited than increased? However that may be, some of the judges are not giving sentence conformably to the new Act of the Legislature.

SOUNDNESS IN THEORY

Is the new system correct in theory and principle? The principle underlying the new system and the new prison administration in general seems to be that the only purpose of prison is reform. The past is to be consigned to oblivion. This is unmistakably suggested by the watchwords, "We must deal with the person rather than with the offense"; by the emblem lately emblazoned on the walls of the Penitentiary hall: "Forgetting the things which are behind and reaching forward to those which are before"; by the saying, "What is the use of a Department of Correction which does not correct?" The minimum sentence too has been abolished, and there is no longer, as formerly, any period of detention allotted before parole. Theoretically at least the authors of these systems would have to admit that a criminal guilty of some heinous crime, who showed signs of immediate reform, should be released at once. He has reformed; what more is needed? A Catholic cannot for an instant approve of such a theory. The purpose of a sanction is correction, not merely in the sense of reform for the future and observance of the law, but correction in the sense of retribution for the violation of law in the past, a restoration of the moral order; and lastly correction must subordinate the rebellious will to the authority which the culprit has attacked. Practically, however, much of this is included in the new system by the very severity of the conditions of parole.

HENRY A. JUDGE, S.J.

NOTE AND COMMENT

A clever journalist writing on the movement now under way to help the newsboys urges his readers to give bountifully "not to buy a corner in heaven for the giver, but in a spirit of pure good fellowship on earth." Though it has become the custom in modern philanthropy to take the high stand of absolute altruism, and to maintain that all thought of self is unworthy, Christians will prefer to follow the teaching of Our Lord, and while taking due account of good fellowship on earth, will not affect to despise the by no means contemptible "corner in heaven." True charity indeed does not keep a strict record against God of all its benefactions, but it does not confine itself to "pure good fellowship on earth." On this subject the Evange-

lists have recorded some very clear sayings of Him who was preeminently the friend of the poor. Fellowship on earth is a good motive, but brotherhood in Christ is better. It is all very well for those who refuse to have part with Christ to profess disregard for the reward He promised, but such professions ill become those who believe in Christ's Divinity. For them He is the supreme Teacher; and, far from condemning the hope of reward, He has approved of it as a motive for giving, in His name, even so slight a thing as a cup of water.

The New Zealand Catholic Federation recently sent a delegation to the Minister of Internal Affairs, Hon. G. W. Russell, calling his attention to the necessity of film censorship. The justice and prudence of its demands were heartily acknowledged by him and the Federation's work was approved as a great public service. "It had succeeded in focusing pre-existing public opinion," he said, "and it had brought together a powerful deputation which represented New Zealand." The deputation came before him as representing the people and the children in particular. He promised to recommend that there be established in Wellington a board to censor every film arriving in New Zealand and hoped that it would be declared a penal offense to screen a picture in any theater without permission of the aforesaid board. He believed that films should be divided into three classes: those which only adults should be allowed to see, which though of educational value would be objectionable for children; those which would be for general exhibition; and lastly, films intended to be shown chiefly at matinees for children. In censoring films it is important to bear in mind the truth so well expressed by the Catholic Federation of Santa Clara: "It is vain to advance the threadbare excuse about conveying a moral lesson. A mile of wickedness is not counterbalanced, much less neutralized, by an inch of morality at the end of the film." This obvious fact is too often overlooked in our day.

The Director of the Bureau of Catholic Indian Missions declares that "it is with a feeling akin to despair" that he is forced to call attention to still another falling off in the annual returns from the Society for the Preservation of the Faith among Indian Children. In 1914 donations amounted to \$29,589.45, while in 1915 they have diminished to \$26,063.33, a decrease of \$3,526.12. The condition of our Indian missions is truly pitiful, owing on the one hand to an unjust and arbitrary interpretation of laws affecting the Indians, and on the other to the apathy of Catholics themselves. The Director of the Bureau thus pleads his case, which deserves an earnest hearing:

The Indian calls to us for help. His cry should touch every Catholic heart. Under Government tyranny the children of some tribes cannot enjoy the benefit of their own moneys for educational purposes if they attend mission schools. Must the Indian be forced to stand by and see his little ones dragged down to hell because of the helpless condition in which he is placed by narrow-minded interpreters of our laws? This he will be forced to do unless his more fortunate Catholic white brethren speedily and far more generously than heretofore come to his help.

During the past year the money from the Society for the Preservation of Indian Children was received from the following sources: From membership fees, \$11,884.31; from special appeals of the Bureau, \$6,504.98; from the Marquette League, \$4,755.04; from Mass intentions, \$1,719.00; from interest on legacies, \$900.00; from special donations for specific purposes, \$300.00. The earnest plea of the devoted workers who are spending themselves with such generous self-sacrifice in the service of our Catholic Indian brethren should not pass unheeded. It is Christ's appeal for his little ones.

Archbishop Moeller of Cincinnati has recently been obliged to issue a public denunciation of the superstitious practice of send-

ing "chain prayers" through the mails. The country has apparently again been flooded by them, and in the opinion of the United States District Attorney there is no way of punishing the senders. Catholics, however, should be sufficiently instructed to destroy such prayers without further thought. The following is a copy of one of these prayers sent to AMERICA, with a request for an explanation:

An Ancient Prayer: Oh Lord, I implore Thee to bless all mankind; bring me to Thee; keep me to dwell in Thee.

In complying with the request of our mutual friend, am sending you this prayer as one of nine personal friends. This prayer is to be sent all over the world. It was said in ancient times that all those who wrote it would be free from calamity or misfortune. Copy it and send it to nine friends in nine days, and on the tenth you will meet with some great joy. Don't break the chain: send it to nine of your friends as a part of the general plan, and you may have the great joy mentioned in the letter and other good things come to you on the tenth day.

The prayer, as Archbishop Moeller says, is good in itself. The promise and the threat are the rankest superstition. "Any one who recites the prayer," the Archbishop writes, "and believes in the promise, sins against the First Commandment of the Decalogue." It is astonishing that in spite of the frequent explanations given on this point and the gross superstition implied in these letters, they should bring disquiet to any one. They are a palpable instance of the spirit of evil disguised as an angel of light, and this too accounts for the persistence with which they continue in their course.

A Catholic Employment Bureau has been founded in Chicago. It is the outgrowth of various efforts previously made in this direction by the Catholics of that city. These endeavors have now resulted in the effective union of all the various independent bureaus. Many branches of the great Catholic organizations of the archdiocese have interested themselves in the work and have pledged their members to the monthly assessment of one cent for its support. Since the total membership of the societies thus supporting the new agency is about 8,500, it is evident that at least a moderate allowance can be secured for the enterprise without great sacrifice to any one in particular. The *New World* sums up the work thus far accomplished:

In the nine months of the Bureau's existence over 4,000 men and women have applied for work. Of this number 1,500 have been placed in positions. The last month's report of the work is likewise interesting and more detailed. There were 310 new applications for work filed, while 717 re-applied. Of this number it is positively known that 130 were placed in positions, while 70 were told of openings which they were fitted to fill, but from these no report was received as to their success or failure to receive work.

No charges are made by the Bureau to employer or employee. The applications are signed by the pastor of the applicant, as a recommendation, and are then placed on file. As soon as a suitable position is found, the applicant is notified.

At the San Francisco Convention of the American Federation of Labor the citizen soldiery theory was strongly endorsed. Summed up, its declarations consisted in a determined opposition to a large standing army and an advocacy of the present Dick military act intended to "promote the efficiency of the militia." The report of the executive council said in part:

Our American traditions are wholesomely positive against the maintenance of a large standing army. We think it can be safely and emphatically stated that only a very small percentage of the American people favor the maintenance of a large standing army. It is our opinion that this small percentage will never be able to have their schemes adopted by the United States. This (the Dick military law) means, in short, the practical application of the theory underlying the traditional military policy of the United States; the inten-

tion being that the army, such as we have it, shall be adequately and properly equipped, and its personnel shall be of the highest possible efficiency—our American concept being the maintenance of a skeleton army to which men, properly developed, mentally and physically, may be quickly added when the country may be endangered. For the maintenance of such an army for conquest we would not pay one penny, but for defense we would gladly give all.

The council further demanded that the entire soldiery be democratically organized and controlled, so as to prevent the small standing army or the larger citizen supplements from being used "for or by any privileged class, either at home or abroad." Trade unionists were urged by the council to impress upon the administrators of the law that "they will not brook at any time unwarrantable interference with the citizen soldiery in labor's efforts to procure better and more profitable conditions of work." In view of the attitude taken by the English workers it is of interest to note the position assumed by the vast forces of our own organized army of labor.

That the Catholic Church will control the religious life of the majority of the American people, when the United States shall have reached the zenith of prosperity and power, was the prediction made by a non-Catholic writer, Mr. H. D. Sedgwick, in the *Atlantic Monthly* during the past year. His argument, based upon purely natural reasons, was drawn from the fact of the Church's cosmopolitanism, or as we should more simply call it, her catholicity. The United States, he reasoned, will be made up mainly of descendants of English, German and Irish stock, but there will likewise be many other races. So it will be the one great cosmopolitan country of the world. Since there is but one cosmopolitan church, he continued, it is evident that the Catholic Church, which always wisely reads the signs of the times, will meet with her most favorable opportunities and will duly avail herself of them. The writer of the article thus concludes:

The Roman Church has always been cosmopolitan. There have been Popes from England, Holland, Germany, France, Spain and Italy. Her churches lift their spires from Norway to Sicily, from Quebec to Patagonia. Her missionaries have sacrificed their lives all over the world. Her strength has been that she is the Church Universal. England recognizes the King as head of the Anglican Church; Russia, the Czar as head of the Greek Church; but the Roman Church has never been bounded by national boundary lines; she alone has been able to put before the western world the ideal of a church for humanity. This has been the source of her peculiar attraction; and in the next century with the national barriers broken down, her claim to universal acceptance and obedience will be stronger than ever. Americans cannot kneel to an English king nor prostrate themselves before a czar of Russia, but many will do both before him who has the only claim to be considered the High Priest of Christendom.

We gladly accept the prediction here made and hope that its verification will soon follow. But there is an essential defect in the argument. The cosmopolitanism, upon which it is based, would be the very reason for the Church's undoing and not the cause of her success, were we to argue from an exclusively natural point of view, as the writer does. Were the Church a purely human institution and not of Divine origin, supported by the abiding presence of Christ Himself, she would, within the course of even a single year, be split into as many creeds as there are races of men or as there are Protestant denominations today. The triumph of the Church through the centuries, and her hope in the present is founded upon her Divine origin, her Divine mission to teach all nations and the promise of Christ that the Gates of Hell shall not prevail against her. It is for this reason that the Church, as he writes, has in the past "achieved her greatest victories in the face of the greatest powers of the world," and has "succeeded in adapting herself to the varying needs of men for nineteen hundred years."